The LUTHERAN

PRESIDENTS FOR TWO SEMINARIES

Dr. E. B. Keisler inaugurated at Central, Dr. Jonas Dressler at Northwestern

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The Devil In Church

IMAGINE HOW MUCH my neighbor was surprised last Sunday morning when he encountered the devil on his way to church. "Where do you think you're going?" said he to the devil. "Why shouldn't I be allowed to go to church too?" was the reply. "They pray and preach against me. Who is going to defend me if I don't defend myself?"

"And how do you propose to do that?"

"Well," said the devil, "the first thing Sunday morning I go into the houses where the people are getting ready to go to church. A little quarrel, an obstinate shirt collar, a missing button, a misplaced glove—all these things please me. This is how I get folks in the right mood.

"Do you see that girl over there? All I have to do is direct her eyes to the new coat and hat of her neighbor, and her attention is captured. There are some young men. Do you think their eyes and their thoughts are not the whole time on some girl in the congregation?

"During the whole service those businessmen there will not get their minds off the news they have just been reading. And look over there—those two respectable citizens are the easiest of all for me. I make them think that the sins of which the pastor is preaching apply to some of their friends. Fred begins to think of James, and James begins to think of Fred, and both go home with deep satisfaction.

"And if I cannot get control of a person in any of these ways, I trip him up as he goes out of church. It is especially pleasing to me when people engage in visiting after the service, because as a rule the conversation is of such a nature that the things heard in the sermon are gradually forgotten." —FROM *Gemeindebote*

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. Five United Lutheran colleges and three theological seminaries have inaugurated new presidents within 12 months. Two seminary presidents inducted into office in recent weeks are Dr. E. Bryan Keisler (cover picture, left) and Dr. Jonas Dressler. Dr. Keisler is the first president of Central Seminary in Fremont, Nebraska, since it established its own administration. Formerly it was associated with Midland College. Dr. Jonas Dressler is successor to Dr. Paul H. Roth as president of Northwestern Seminary in Minneapolis. He has been a faculty member there since 1925.

THE CHURCH IN THE NEWS

Big day comes

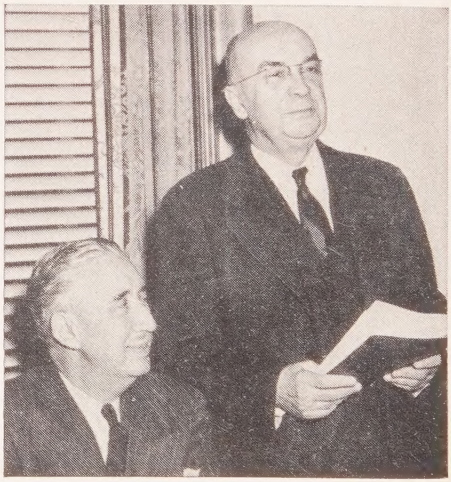
In America more than anywhere else on earth Protestants had developed a big and confusing assortment of denominations. A dozen of the sober, middle-of-the-road churches have memberships over a million apiece. Among more than 200 smaller churches are such freak sects as the Pentecostal Fire-Baptized Holiness Church (membership 1,300), Two-Seed-in-the-Spirit Predestinarian Baptists (membership 201).

To overcome some disadvantages of being cut up in so many denominations, Protestants had found it necessary to rig up a variety of interdenominational agencies. In the Foreign Missions Conference (established 1893), 54 denominations had learned the value of co-operation in their overseas enterprises. The International Council of Religious Education (established 1922) had helped 80 denominations with their church schools.

In 50 years eight major interdenominational agencies had been created. It would be a good thing, church leaders decided, to merge them. Since 1941 a committee had been at work on plans. This week in Cleveland the delegates of 29 churches (membership 31 million) meet to organize the new National Council of the Churches of Christ in the USA.

Fry gives signal

On the morning of Nov. 29 in Cleveland's block-long Public Auditorium the president of the United Lutheran Church in America, Dr. Franklin Clark Fry, will conduct the first session of the new council. At his signal a delegate of each church entering the council will come to the platform to sign the document creating the NCCCUSA.



PLANNING IS COMPLETED
Dr. Luther Weigle was chairman

"Most of the advantages of church union" will be secured through the new council, "and at the same time any risk of too much uniformity will be avoided," explained Dr. Samuel M. Cavert. He is general secretary of the Federal Council which is merged into the new council.

By short-wave radio messages from other lands will come to Cleveland from famous churchmen: Bishop Hanns Lilje of Hannover, Germany . . . Archbishop of York of the Church of England . . . Miss Helen Kim of Ewha College in Seuol, Korea . . . Dr. Baez Camargo of Mexico City.

In four days of business sessions and speech-making (Nov. 28-Dec. 1) headline addresses are scheduled from U.S. Secretary of State Dean Acheson . . . Sir Oliver Franks, British ambassador to the U.S. . . . Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

To be decided

President of the new council will probably be the chief executive of one of the large churches enrolling in NCCCUSA. Headquarters city will be difficult to select. Most of the eight agencies merging in the council had headquarters in New York City. Middle Westerners have urged that central offices shall be set up near the U.S. population center (which is somewhere in Illinois).

Indianapolis is the most recent proposal as headquarters. Other cities suggested are New York, Cleveland, Columbus, Chicago, St. Louis. New York may be the headquarters temporarily, with an additional midwest office in Chicago, until permanent location is selected.

Governing body of the new council is an assembly of 600 delegates named by the 29 churches. Twenty-four delegates represent the United Lutheran Church.

Germans won't say

A trickle of press reports reaching America last week indicated that Protestant Church leaders in Germany had tried hard to avoid speaking plainly. They met in Berlin on Nov. 18 to decide whether to endorse or rebuke Dr. Martin Niemoeller in his campaign against formation of a new German army.

Niemoeller had claimed that Germans should be neutral in the Russian versus Western Allies tug-of-war. He says Germans in the West Zone should raise no armies to aid in western European defense against communism. Niemoeller's statements have been sharply criticized by the chancellor of the West Zone republic, Dr. Konrad Adenauer.

After fourteen and a half hours of debate ending after midnight, bishops of Protestant churches in Germany censured both Dr. Niemoeller and Chancellor Adenauer. Bishops said they recognized "the seriousness and weight" of Niemoeller's statements, but regretted the "sharpness of his utterances." They said they also regretted the form in which Adenauer had criticized Niemoeller.

Bishops recommended that political leaders both in the east and west zones of Germany should act on the question of rearmament "with utmost seriousness of conscience and not decide against the will of the people."

Communist praises Niemoeller

A Communist government leader in East Germany, Deputy Premier Nuschke, said that Dr. Niemoeller is "a courageous fighter for peace who has clearly recognized which way Germany has to go." Prof. Karl Barth, famous Swiss theologian, approved the Niemoeller attitude.

DR. MARTIN NIEMOELLER
His address was interrupted

Any war between East and West, said Dr. Barth, would "of necessity have the character of a civil war, a struggle of German against German." To militarize western Germany would be "a direct challenge in the Soviet Union" and might be "the spark in the powder magazine."

Niemoeller was shouted down by excited Germans in Berlin this month when

he spoke in the church in Dahlem where he was pastor before Nazis arrested him in the prewar days. Clamor broke out when Niemoeller said "the Americans and the English know no other interest than their own, and care nothing about the 20 million Germans in the East Zone." He said the French don't care whether the 20 million Germans live or die.

Shouts of indignation were so loud that Niemoeller was unable to go on with his address.

Reporter goes to prison

The months and years were adding up slowly for top-level Roman Catholic leaders imprisoned in Communist jails. There were persistent reports from Hungary that Cardinal Mindszenty was near death.

After serving 21 months of a lifetime jail sentence, the cardinal might be released. Government officials would rather set him free than stir up faithful Roman Catholics by letting him die in prison.

In Yugoslavia where Archbishop Aloysius Stepinatz had been in jail four years, New York *Times* correspondent C. L. Sulzberger received Marshall Tito's permission to interview the churchman. Talking with him in French, which was not understood by any who were in the room with the archbishop and the newsman, Sulzberger told Stepinatz that Tito would set him free if the Vatican would promise to take him out of the country or keep him in a monastery.

"Whether I go to a monastery or whether I remain here, or whatever should happen to me, I am utterly indifferent," said the archbishop. "I am ready to die each day for the church."

Spokesmen at the Vatican said that to set Archbishop Stepinatz free would do no good so long as "the anti-Catholic campaign and religious oppression" continue in Yugoslavia.

Roman Catholic leaders have opposed the friendly attitude that has developed in the United States toward Tito since he broke with the Kremlin. The offer to release Stepinatz, they say, is intended to soften up opinion on behalf of Yugoslavia, which needs help from the west.

Hungarians should vote right

Christians in Hungary should say an obedient "yes" to the will of God, explained the Communist Lutheran bishop, Laszlo Dezsery. That means that in the autumn elections they should endorse the Communist program, he said.

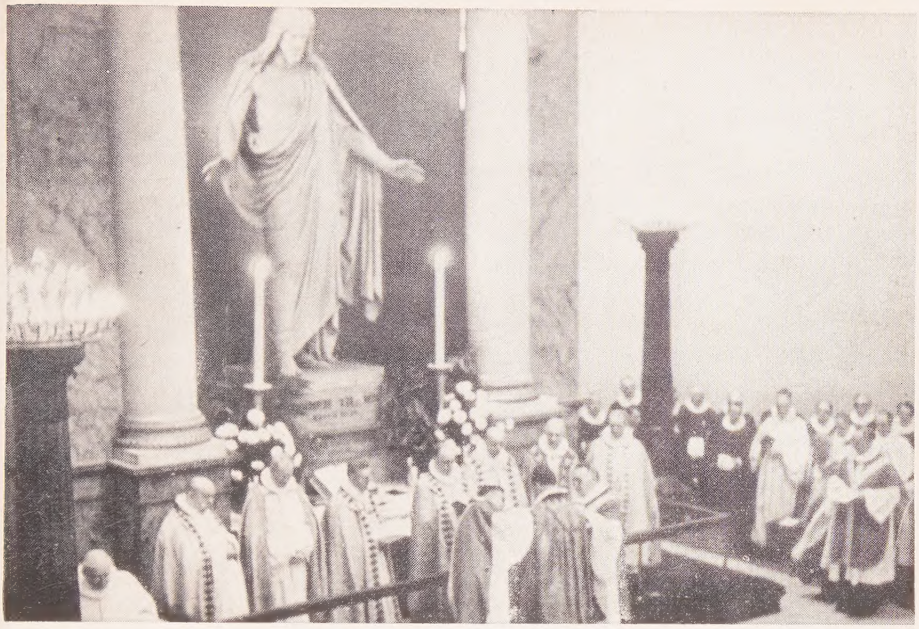
A majority of the Christians in Hungary have not become accustomed to communism, Bishop Dezsery acknowledged. Christians in western Europe and America "because of their national limitations, cannot understand why we take with hope and with obedience to God the promise of a Socialist tomorrow."

To say "no" to the "revolution of the people" would mean "not to go across the Red Sea, where God has prepared a new home for Israel," said the bishop.

A recent report from Hungary states that two prominent Lutheran pastors, Dr. Andrew Keken and the Rev. George Kendeh, have been released from a concentration camp and have returned to civilian life. Pastor Keken is learning the bookbinding trade. Former Bishop Lajos Ordass is living with his family at their summer home at Lake Balaton, where he is virtually under house arrest.

Bishop consecrated in Denmark

Youngest bishop of the Lutheran Church of Denmark, 43-year-old Erik Jensen, was inaugurated this month in the Copenhagen cathedral. Facing the altar and the famous Thorwaldsen statue of Christ, the bishop was inducted into his office by Bishop Hans Fuglsang-



A Bishop Was Consecrated
Thorwaldsen's Christ and a golden chasuble

Damgaard, primate of the Danish Church, and six other bishops of Denmark.

Another participant in the inauguration was Bishop Elis Gulin of the Tammerfors diocese of Finland. Present for the service were King Frederik and Queen Ingrid of Denmark. At mid-point in the service the bishop-elect was vested in a golden chasuble.

ULC boards elect officers

Six of the nine boards which administer the projects of the United Lutheran Church had held meetings since the ULC Des Moines convention. Each board is reorganized every two years at its first meeting following the convention.

Two have named new presidents. Dr. Alvin E. Bell of Toledo is president of the Board of Deaconess Work, succeeding Dr. Harry F. Baughman of the Gettysburg Seminary faculty. Dr. Harold H. Lentz of Ashland, Ohio, was elected by the Board of Social Missions, succeeding Dr. Harold S. Miller of Brooklyn.

Re-elected were Dr. A. R. Wentz of the Board of Foreign Missions, Dr. William C. Schaeffer of the Board of American Missions, Mr. W. G. Semisch of the Board of Pensions, Judge Hiram H. Keller of the Board of Publication.

Most other officers of boards were re-elected. Newly elected were Dr. Charles B. Foelsch as vice president of the Board of American Missions, Mr. Thomas B. Hickman as vice president of the Board of Social Missions, Dr. Luther W. Strickler as secretary of the Board of Publication.

All boards meeting this fall have approved enrolling their eligible employees under U.S. social security. Boards also agreed to enroll clergymen on their staffs in the proposed "Family Protection Plan"

at a cost of $36 a year per person. The Board of American Missions promised to enroll its entire staff of board missionaries and to pay its share of the annual premium on behalf of all pastors of mission congregations.

Prospects for new congregations

Twenty-nine fields have been staked out for establishment of new United Lutheran congregations, the Board of American Missions was told at its Nov. 14-16 meeting. This is the largest number of new projects the board has had on its schedule at any time, said Dr. Arthur M. Knudsen, one of the board's secretaries.

In some of the fields pastors are already at work gathering prospective members to organize the congregations. Efforts are being made to secure pastors to organize the other fields.

It is probable that from 35 to 40 new congregations can be established in 1951, said Dr. Knudsen. There has been a strong upturn in the last four years in the number of congregations organized in United Lutheran synods. An increase in funds available as a result of larger offerings for ULC apportionment is largely responsible for the stepped-up tempo of home mission activity.

For 1951 the board set a budget of $922,400 for current expenses. More than half of this is scheduled for payment of pastors' salaries in home mission fields. The board hopes to allot $340,000 next year for building loans to new churches.

One congregation was organized since the board's September meeting. It is Christ Church at Paramus, New Jersey, which has 136 charter members. This is the first congregation organized in the newly formed New Jersey Synod. The Rev. Walter Kloetzli is assigned to the field . . . held the first service July 2 . . . organized the congregation Sept. 26.

"PUT A NICKEL ON THE DRUM"

Old-time Salvation Army slogan was out of date. Nickels weren't worth much anymore, and furthermore the jingling tambourines used by Salvation Army workers in making street-corner collections were a thing of the past. A new plastic collection box that can't be opened without a key would be used from now on

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More money than expected

It hadn't been often that the ULC Board of Foreign Missions had received more money than it expected. For 1950 the board had cautiously figured it might get 90 per cent of the amount that United Lutheran congregations had been asked to give it through the apportioned benevolence. In 10 months the amount received was actually 92.3 per cent.

Along with some special gifts, there was a total of $77,785 to spend for special projects when the board met Nov. 13-15. From a long list of greatly needed developments in the foreign fields, 16 were selected.

In Japan the board will spend an extra $15,000 in buying land for new churches, $7,000 for building new classrooms at the

boys' school in Kumamoto. In Argentina two chapels and four parsonages will be constructed at Rosario, Posadas, Azul, and Tandil. Electric lighting will be provided at two mission stations in India. Two jeeps will be purchased for missionaries traveling in the interior of Liberia.

Homes for catechists will be bought in British Guiana, plus repairs to be made at the old Ebenezer Church in New Amsterdam (established in 1743).

For 1951 the board set a total budget of $1,100,640. Of this amount $889,515 will be spent on mission fields of Africa, Asia, South America. From the Women's Missionary Society will come an additional $427,000. Funds will permit a slight expansion in the foreign mission program.

New missionaries

Seven men had decided this month to enlist in the overseas service of the United Lutheran Church. Their qualifications for missionary service had been carefully studied. The board gave them its approval at the Nov. 13-15 meeting.

Three are sons of missionaries: Mr. Gerald E. Currens and Mr. Paul A. Slifer who plan to go to Liberia . . . Mr. Samuel W. Schmitthenner, scheduled to serve in India. Dr. Paul F. Durkee will be a missionary physician in India. Mr. Norman H. Nuding, Mr. Edwin C. Wentz, and Mr. Louis H. L'Heureux are assigned to Japan.

The board will have a 100 per cent profit on these new missionaries, since each is married and will be assisted by his wife in the overseas assignments.

Nuns in public school

Protestants said this month that a public school in a tiny village in Iowa—St. Donatus in Jackson county—was being operated as a parochial school. The two-room school is conducted by two Roman Catholic nuns, in a building rented from the church. The building also contains a chapel. School is dismissed on days a wedding or funeral is held in the chapel.

Salaries of the nuns and other school expenses are paid from public funds. Mr. L. L. Long, county superintendent of schools, filed a petition in district court this month requesting the St. Donatus board of education to "provide a suitable building for a public school which will be operated in conformity with the laws of the state."

In Jefferson City, Missouri, last month, motions were filed in the circuit court to stop payment of state funds to schools controlled by the Roman Catholic Church. It is charged that parochial schools, operated in church-owned buildings and staffed by nuns, are supported by state funds.

The Rev. William A. G. Williamson, Methodist clergyman, claims that more than 100 nuns are teaching in Missouri public schools, and that the Roman Catholic Church receives more than $300,000 annually in direct or indirect aid from state funds.

Brevities

Dr. Theodore Graebner, editor of the Missouri Synod periodical, The *Lutheran Witness*, from 1914 to 1948, died at 73 years of age on Nov. 14. . . . Town council in the Quebec village of Val D'or thought they had a solution to their problem of arresting Baptist evangelists who obstruct traffic by street preaching. Three locations for outdoor services will be provided—a playground next to the city hall, a small park near the federal building, a baseball field.

World News Notes

War in Washington

Hot war between Democrats and Republicans in Washington will probably affect world history in the next 12 months more than the cold war between Russia and the U.S.

There wasn't much that Republicans could criticize about postwar European policy of the Truman administration. It had been a bipartisan policy—backed by top-notch Republicans such as Senator Arthur Vandenburg, Governor Thomas Dewey, John Foster Dulles.

The Truman policy in Greece and Turkey, the Marshall plan, the North Atlantic pact had worked out well. France and Italy had been saved from turning communist. Economic recovery in western Europe was progressing steadily.

Asia was the only area in which Republicans could violently accuse Democrats of failure in foreign policy. Communists had won in China, were pressing forward in Indo-China, Burma.

Korea was a country which Americans had not planned to defend against communist aggression. In the total picture of world strategy, it wasn't worth defense. But when the communist attack came in Korea, the Truman administration couldn't afford to sit back and let it succeed. Months of Republican criticism of U.S. policy in Asia had put the administration in a tight spot. U.S. soldiers were ordered to sail for Korea.

Next act

Chinese Communists had been willing to send spokesmen to Lake Success to talk about the Formosa situation in the United Nations security council. But U.S. Democratic party leaders couldn't afford to let them come until after Nov. 7.

Entrance visas for the Communists were held up by the U.S. State Department until after the election. Until that time the Republicans could have made campaign speeches accusing the Democrats of getting ready to appease the Communists.

President Truman had insisted that the U.S. fleet is blocking off Formosa from Chinese Communist attacks only until the Korean war is ended. Republicans say Formosa must be held permanently as a U.S. defense line in the Pacific.

Chinese Communist representatives were due to reach New York Nov. 24. Maybe they would explain what Mao Tse-tung wants. Chinese troops had remained quiet on the Manchurian border while UN armies advanced. It might mean the Chinese were ready for a settlement.

Whether the U.S. could settle with the Chinese might depend about as much on Senator Robert Taft as on Mao. The Foreign Relations committee of the Senate would be influenced by Mr. Taft in 1951 more than at any time since the war.

With power to make or break the administration's foreign as well as domestic policy, the Taft group in the Senate will be under obligation from now on to put up a constructive program. It won't be sufficient for the purposes of political advantage merely to throw overripe tomatoes and past-date eggs at Secretary Acheson.

Sudan seeks "federated independence"

In the little-known African Sudan 9,000,000 people are clamoring for a new status. A large percentage of the population is working for a strange type of independence: freedom from British

occupation, and federation with Sudan's northern neighbor, Egypt.

Most movements for independence have aimed at complete national freedom, but Sudanese plans for liberation present an interesting innovation. Dr. Ibrahim el Mufti, who was sent to the United Nations Assembly as an observer, told Worldover Press:

"A free Sudan would be too weak to stand alone. Winston Churchill is calling for a federation of Europe, and the same trend towards federation is apparent in Africa, especially in the Sudan."

Dr. el Mufti, who is also a member of the governing body of the Sudanese Ashigga Party, says that his movement represents a large part of the population. It has this three-point program: 1) evacuation of British troops, 2) immediate ending of the present British administrative regime, 3) unification of Egypt and Sudan, the two countries to be joined under the crown in defense and in foreign policy.

The Ashigga Party is headed by Dr. el Mufti's cousin, Prof. Ismael el Azhari. As a show of strength, this party boycotted the recent legislative elections called by the British authorities, and was joined by four of the five existing parties.

The fifth party is the Umma Party, headed by Mahdi Siddiqi, son of Mahdi Pasha, the Sudanese leader defeated in 1898 by Britain's Lord Kitchener, who then established the Anglo-Egyptian condominium over the region. The Umma Party wants total independence from both Egypt and Britain, and is violently opposed to the extension of Egyptian King Farouk's monarchy to the northern part of the Nile Valley.

According to Dr. el Mufti, however, it would be hard to get a Sudanese ruler. Civil strife might result. Nearly 80 per cent of the population is illiterate. Even under Egyptian rule, he points out, the Sudan would have its own government.

Asked what such a government might do about the Christian missionaries working among the Sudan's colored population, Dr. el Mufti said: "Although the majority religion is Islam, the new government, when formed, will grant complete freedom of religion."

—SERGE FLIEGERS, Worldover Press

Worldover Press Reports

PUERTO RICO. Thirty scholarships will be awarded to students in other Caribbean islands for study at Puerto Rico's School of Industrial Arts. The idea was tried last year, under the guidance of the University of Puerto Rico and the Caribbean Commission, and proved a great success.

RHODESIA. The Little Theater of Rhodesia, in a pioneering effort to break down racial prejudices and give opportunities to the non-European population, has been putting on plays with Indian and native African young people as actors.

UNITED STATES. The Midcentury White House Conference on Children and Youth, soon to be held in Washington, and fifth in a series, will show a remarkable breadth of interest. No fewer than 4,600 selected delegates are expected, from all over the country.

BRITAIN. British Laborites sometimes complain that their achievements are played down in the press of other countries. So here are the latest figures available—for the second quarter of 1950—which show that the National Coal Board, after setting aside $12,544,000 for interest and taxes, has a profit of $6,865,518.

IRELAND. Trinity College at Dublin has laid the foundation stone for the Moyne Institute of Preventive Medicine, which, when completed, will be one of the most up-to-date medical centers in the world.

THE EFFECT of the election results on the direction of U.S. foreign policy has been the subject of active speculation here. An authentic answer may have to await the organization of the 82nd Congress and the determination of its attitude toward a bipartisan approach to world issues.

Defeat of such administration stalwarts as Lucas of Illinois and Tydings of Maryland and the decisive re-election of Taft of Ohio proved a sharp jolt to the administration. Even more disturbing to Democratic leaders was evidence of a trend at the "grass roots" toward distrust of State Department leadership.

State Department

THE FIRST RESULT of the election was a renewed demand for the resignation of Secretary of State Acheson. This posed a serious administrative problem for President Truman. On the one hand, it was evident that Senator McCarthy's charges against the State Department had obtained wider credence in the popular mind than anyone had realized. A change in leadership might help to appease the opposition.

On the other hand, Acheson's stature abroad was far bigger than it was at home. His part in forming the North Atlantic Treaty Organization as a defense against Russia was recognized as strategic. His leadership in the movement to revamp the United Nations so that it could act effectively to deter aggression was considered statesmanlike by the other countries. Acheson's resignation might be construed as a step toward isolationism.

Basic to the problem was the fact that the State Department had not succeeded in interpreting itself adequately to the American people. Whether Acheson weathered the storm or not, strong efforts would have to be made to build genuine confidence at home in the State Department's integrity and its handling of foreign policy.

Senate Committee

THE CHIEF legislative role in the making of foreign policy is played by the Senate Foreign Relations Committee. One result of the election may be the restoration of a 7-6 ratio in the membership of that committee. When the Democrats won control of Congress in 1948, they changed the figure to 8 majority members and 5 minority. It seems likely now that one place on the committee may be restored to the Republicans.

Who is chosen to occupy that seat will be indicative of the probable Republican role in the 82nd Congress. Senator Vandenberg, chief proponent of bipartisan foreign policy, will be back in harness and will probably support someone who shares his viewpoint, such as Morse of Oregon. Senator Taft, on the other hand, may back an opponent of administration policies, such as Knowland of California. The outcome would be important as being a test of the relative strength of the two viewpoints within the Republican party.

Developments abroad might prove to be more potent than election trends in determining the degree of co-operation in foreign policy. If the fighting in North Korea should spread into full-scale war with Communist China, it is a foregone conclusion that Americans would close ranks. If tensions should heighten in Germany, in Yugoslavia, in Indo-China, political leaders would be more likely to reconcile their differences and present a common front.

—ROBERT E. VAN DEUSEN

Foreign Missions in Montana

By JOHN E. DEHAAN

Indians on the Rocky Boy reservation prefer their sun dance to the white man's religion. But the missionary works patiently

HALF WAY ACROSS Montana and a short 60 miles south of the Canadian border is a long, gradually rising butte with a steep drop-off to the west. It's like a huge bear paw stretched out upon the plain. Here countless buffalo were stampeded over the cliff by Indians in earlier days. Recently quantities of calcium have been recovered from the train-loads of bones gathered at the base of Bear Paw Butte.

Today the long, low mountain reaching out toward State Highway 29, south of Havre, beckons the traveler a few miles back from the main road to the beautiful Bear Paw Mountains, site of the ULC Mission to the American Indians.

Pastor Dehaan and his family have recently arrived at Rocky Boy to continue the 30 years of United Lutheran Church ministry to Indians of Montana

IN 1916 CHIEF ROCKY BOY petitioned the United States government for land upon which a band of homeless Cree and Chippewa Indians might establish themselves. The result was Rocky Boy's Indian Reservation which now includes over a hundred thousand acres. It is chiefly in the Bear Paw Mountains, but stretches out and encircles the town of Box Elder to the west.

Four years later the Rev. Elmer Burroughs came to establish a Christian mission. He was sent by the National Indian Association, an interdenominational organization for the beginning of Christian missionary work on the various reservations. Pastor and Mrs. Burroughs spent eight years laying the groundwork, building a chapel and a home for the missionaries, and quietly winning the confidence of the Indians by word and deed.

Rocky Boy Mission was turned over to the United Lutheran Church in 1928. Pastor and Mrs. William H. Gable became the first Lutheran missionaries on the field. They devoted 18 years in humble and sacrificial service. They were ably assisted for 10 of those years by Miss Florence Buckner (now Mrs. W. F. Espeseth).

It was no easy thing to step into the place of those consecrated missionaries

David, son of Chief Yellow Bird, rides his favorite horse

This is little Sharon Yellow Bird

who had so endeared themselves to the Indians at Rocky Boy. But the Rev. and Mrs. George Overdier bravely accepted the responsibility and gave four years of untiring service ministering to the physical and spiritual needs of these ruddy-hued brethren of ours. Now, at the close of its first 30 years, Rocky Boy has a new missionary family, Pastor and Mrs. John E. Dehaan and their two children, a little new and untried, but nevertheless enthusiastic and willing.

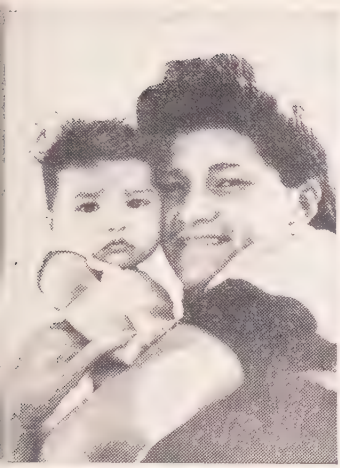
SOMEONE HAS SAID that Rocky Boy is one of our colorful missions. Beneath any glamor that has attached itself to the mission the statistics reveal a long, hard struggle and an abundance of courage and patience by the missionaries these 30 years. Less than 150 infant baptisms. Just about 100 confirmations and adult baptisms. And what to show for this? A small handful of Indians who consider themselves Christians.

Here is a field within the U.S. which has all of the aspects of a typical "foreign" mission. While the missionaries are not given a year to study the language, they find themselves set down in the center of a community whose language is not English but Cree. The children are taught English in the government schools. But in the homes and along the roads Cree is the spoken language.

Malcolm Mitchell (Yellowbird) has been the faithful interpreter for the mission from the time Missionary Burroughs befriended him. For him, too, the struggle has been hard and often discouraging as his own people point at him in derision with the remark: "Trying to be a white man." Today Malcolm Mitchell is respected and trusted by Indians and white men alike.

AT ROCKY BOY there are no multitudes hungrily awaiting the Bread of Life as in Japan and India. The 800 to 1,000 Indians who make their home here are hungry for meat and bread but they are not anxious to try the white man's religion. Like Israel under Rome, the Indian is a captive in his own land and is conscious of the struggle to keep alive his own customs, tradition, and religion.

The white men with whom the Indians have contact are no salesmen for the Christian religion. Malcolm Mitchell ex-



Indian mother with her papoose

Lydia and Alice Yellow Bird are granddaughters of the Chief

presses his own feelings in this way: "I want to be a Christian. This mission is my church. But within me still beats the heart of an Indian. I know that you will not win the older people to Christ. You must work hard with the children and the young people." On Easter Sunday Grandma Roastingstick received the sacrament at the mission altar, but in early June she danced for three days to the tom toms of the sun dance. (She is 84.)

On a little plateau on the mountain behind the agency machine shop may be seen the uneven rows of mounds where missionaries have stood beside the graves of chiefs and medicine men and countless children, to bear witness to that greater hope that we have who trust in the love and mercy of the Lord Jesus Christ. As the faithful interpreter translates the Christian testimony into the Cree language the wailing of a woman seated beside a grave some distance away brings to the missionary's mind the exhortation of Paul: ". . . that ye sorrow not, even as others that have no hope."

Luther League at Rocky Boy is much like Luther League at Salem or Smithville, except of course the color of the skin and the long black braids of some of the boys. There is another difference. Few of the young people are Christian. But Alice Mitchell, the L.L. president, has expressed the desire to become a Christian missionary to India.

In the annual vacation Bible school there is opportunity to plant the seeds of the Gospel in the hearts of the children and to prepare the young people for the confession of their faith as they are baptized or confirmed.

The sun dance still attracts the Indians from far and near. One still finds places where strips of bright-colored cloth have been hung in the brush. The native American church still gains recruits for its weekly orgies in the big tepee where peyote is the sacrament.

But on a mountainside in the Bear Paws is a huge white cross, and there is a glow of faith in the eyes of the young as they learn to confess: "I believe that Jesus Christ, true God begotten of the Father from eternity, and also true man born of the Virgin Mary, is my Lord."

What Time is God's Time?

By PAUL SCHERER

Most of us these days have a sense of living through a continuous series of emergencies. The only real emergency is when a man confronts God

WHAT HOUR is God's hour? The radio announcer says, "The time is now —" Then a gong sounds and a few figures are read from the face of a clock. But you go to the Bible and ask, "What time is it?" And the Bible will answer, "The time is now"—period.

It's not because there is any particular emergency in the world. We have too many emergencies. We seem to be governed by them. Simply because God himself is the emergency.

Scholars tell us that the first Christians were expecting the prompt return of the Lord on the clouds with great power and glory. They were wrong. But in being wrong they were a whole lot more right than we are, who have been accustomed to talking about a "far off divine event."

TO JESUS OF NAZARETH every moment was the last moment, because it was God's moment. That's what he meant when he threw the shadow of a cup of cold water against the vast panorama of the final judgment. That was no lesson in the importance of the trivial. The cup of cold water was important to Jesus, and the sparrows were important to him because he saw them all in that emergency where all of us now stand. And he saw and knew that the emergency was God.

The emergency is God, waiting for His hour to strike. What does this urgency—which is not the world's urgency, but God's—mean for us?

For us who are of the clergy it asks us to see that the words we speak are striving day after day to become the Living Word that God speaks. We are called to a ministry in which every day we live can become a part of God's redeeming act.

And we've got to see our preaching in this light. We are stewards of something given: not of a principle that we go around applying to home and church and state . . . not of a plan that we're sure will work if we can get enough people to work at it. The gospel has nothing to do with plans and principles; it has to do with a Person and a Will and a Deed.

And you cannot handle that from stock. You cannot retail it bit by bit every Sunday out of a book or an ancient confession. Because it does not come out of a book, it comes through it.

AND WE PROCLAIM it to a world that believed it once and doesn't any more. The problem that we're facing is not finding a new vocabulary for that gospel. The real problem emerges out of the extent to which our own Christian phraseology has been emptied or distorted by a culture that is bent on secularizing for its own purposes every fundamental idea of the Christian faith, every fundamental doctrine. Resentful of all Theology with a capital "T," it has its own theologies, and

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Dr. Scherer is a professor at Union Theological Seminary in New York City. This article is condensed from an address he gave at the United Lutheran Church convention in Des Moines.

out of them attempts to fashion its own ethic. Mistrustful of Messiahships with a capital "M" it has its own messiahs, and around them fashions its own spurious communities.

With little understanding either of the nature of man or of the nature of history, it abandons itself on Monday to its illusions of grandeur and on Wednesday to ultimate despair. The result is there are multitudes (and don't think they aren't in our churches) whom we can hardly address any more because we can't use their language, because the words they use are the wrong words. And we cannot approach them in the terms of their experience, because the terms of their experience are the wrong terms! They have their own ideas of freedom and security, what freedom and salvation really mean, and to address them is to interpret and re-interpret the very language we try to use.

Sometimes we've got to wrestle with that almost as much as with anything else. If we do, we'll know we're not committed to some sweet reasonableness on the one hand, or to some easy—because accustomed—religious phraseology on the other. We'll find ourselves committed to the desperate straining of a prophet with his living Word, until his words become its ministers and men hear what was before a sound but is now a Voice.

WHAT DOES THE NEARNESS of God's hour mean for all of us together, clergy and laity alike? It means something about realizing Christian fellowship in our communities and in our congregations.

It is not always, as the hymn has it, a "fellowship of kindred minds." To me that's sentimentalism and secularism wrapped up in a bundle and tied with a ribbon. Often enough—and this was notably true in the early church—it's a fellowship of hostile minds, a fellowship transcending and overcoming the hostility.

The fellowship itself is God's act. He creates it. The gospel makes the church. But realizing the fellowship in history, which is the site of the gospel, is our act. We cannot deny what already exists—a people chosen of God, "living by his grace and in his love," Christ as its head, set here to do his battle. We cannot deny that, but we can betray it.

We betray it every time we are more concerned about the differences between us than we are with what it is that makes us one. To be friendly and considerate is one thing, but this holy love of God which tries to find its way out through us is quite another thing.

Sympathy is not salvation. A streetful of good neighbors is not the church. There is something infinitely deep here, deeper and more real than any other fellowship on earth. Or Christianity is just another enterprise, one among many, stumbling along in the general direction of good will.

I DON'T BELIEVE THAT. I have in my mind's eye many a man thousands of years ago, stealing down out of the dark of a world rife with persecution, into some catacomb dimly lit, or knocking stealthily at some door where the church in that place was meeting, looking up and down the street, then entering and finding it was just as his Lord had said.

A fellowship a hundredfold richer than any other fellowship on earth. Fathers, brothers, sisters, wives, children, where there was neither Jew nor Greek, bond nor free, male nor female, for all were one in Christ. It means realizing the fellowship, and it means a new awareness for all of us of our responsibility as the church to the whole society of which we

are a part.

I do not mean our responsibility simply as men and women. There is really a Protestant heresy of individualism. I mean the responsibility of the corporate body of Christ. The church isn't a shadowy ideal that exists in a vacuum. The church is a human fact and a divine fact. It's in the world and it can't get out of the world.

The world's business is forever the church's business. It doesn't have to enter the arena; it's already in.

I'm afraid of the theology that reacts so violently against mere moralism—as it likes to say—or what is called the social gospel, that it seeks to find now nothing but refuge in the kingdom which is not of this world. The church is under daily obligation to lay hold of the "conscience that is in the world's great heart," but voicing its own conscience as it makes its war against the evils that tear the soul apart.

SURELY THE CHURCH has something to do and something to say—not in impotent generalities, but in studied and technical particulars, about the irresponsible use of force. (I question whether we've learned any other kind.) It has something to say about race prejudice, race segregation, something to say about the suppression of freedom by witch-hunts, something to say and say it fearlessly about the economic injustices rife in our own land, as well as about the perils of socialism, and the threat of a communism which emerges out of despair. No separation of church and state can rid the church of that burden, or shrive it of its guilt if it refuses to carry it.

We seem to be living in a strange world. Everything's complicated. But confusion is the church's business. I'd rather see her confess it on her knees than try to rationalize it by a lot of secular prudential morality. What business is there in the world that isn't the church's business? God's holy will is the very underlying nature of things, and "his Son is not only the head of the church but the king of humanity." All the world's business is the church's business, but in it all the church must be forever bringing herself into subjection to that Word of God in Jesus Christ. Else she'd become a false church and not exist as a true church.

WHAT DOES THIS STEWARDSHIP and this urgency mean about evangelism? There is no other plan, really. I don't see what comfort there is in saying that Christianity holds the key to the future if you don't know what that key is, and if you think you can go on picking the lock with a hairpin.

We've got to understand, both laity and clergy alike, that history once turned on a tax collector, four fishermen, and a maker of tents. It wasn't an easy business. But there was no question in anybody's mind as to who was elected. There was no game of "Button, button, who has the button?" "Let the preacher do it." No reliance on politics or Mediterranean pacts. No superstitious veneration of hieroglyphics and alphabetical symbols. Just the living Word of God on human lips. I don't believe there is anything else to this day.

Never since the fall of Rome has life been better prepared for that by its own disillusionment. All the gospel ever needs is to be shaken free of its excess baggage, its distortions and misinterpretations; shaken free and once more proclaimed, because once more understood, in all its profundity. It speaks to our tragic time out of the heart of tragedy: and its message is the hope born in despair.

It is not a remedy. It is not here to

keep people from worrying. It's not here to save civilization or democracy either. It was never intended to solve what Dr. Visser 't Hooft calls "the sterile problems of the world." It sets the problem.

It's here to confront the world with the creative challenge of God. And if we understand the world and understand that creative challenge, we can confront it effectively. It's here to raise the simple, direct, concrete, primeval human issues, and men are ready to have them raised.

ONLY REMEMBER, while evangelism is the proclamation of that gospel, it's the proclamation of that gospel not only in deed. I think there's something startlingly presumptuous in the claim that Christian people sometimes make. They say, "I'm rather shy about speaking of Christ. I suppose I'll have to be content with bearing witness to him in my life."

It is not likely that anybody by the mere sight of us will be convinced of sin. It's not likely that men, with their mouths agape, will drop what they're doing just because they've caught sight of us, and cross themselves and unite in the Apostles' Creed. Evangelism is by the Word that fashions the deed, and cleanses it, and subscribes it under a high and holy name.

And that Word is not the sole prerogative of the Christian pulpit. God will make Him a pulpit whenever he can get a man to stand in it.

LAST, LET ME ADDRESS the laymen only. I'm a preacher. My life has made it easier for me to live by this gospel. (Never mind my defeats. I know all about them.) Still my life has made it easier for me to live by this gospel than it has made it for the laymen of the church. I'm not out in the hurly-burly of the world, and you are.

Maybe for that reason the words you speak can be more potent than my words, and the lives you live more potent than my life. How much of the burden on the heart of God will you try to carry?

He meets human history in that figure by whom the church has always said the world will one day be judged. And when the church talks about Christ sitting on the throne of his judgment I'm very glad —because it's still Christ. And I'm very much afraid.

I don't know which to be—or what time it is right now by God's appointment. But I beg you to face that Christ. Meet him in the vast loneliness and learn what despair is, so that you may know where hope is. There is that about all of us which calls for God's mercy. What is there about us that really calls for God's power?

TICKET TO SOMEPLACE

DWIGHT W. MORROW was unable to find his railroad ticket one day as he was on a train leaving New York City. While the conductor stood waiting beside him he searched in vain. "I must find that ticket," he said.

"Don't worry about it, Mr. Morrow," said the conductor. "We know you had a ticket. Just mail it to the railroad when you find it."

"That's not what's troubling me," replied Mr. Morrow. "Where am I going?"

That's a good question for any man to ask.

—ROLAND G. BORTZ

Men With a Pipe Dream

By RICHARD T. SUTCLIFFE

In three-quarters of a century, the Moller Pipe Organ Works has become the largest and foremost organ manufacturers in the entire world

EIGHT GENERATIONS this side of Adam, a young lad named Jubal scared the daylights out of himself and his playmates by producing wierd sounds from a hollow twig. As his friends fled in terror, Jubal cautiously turned the stick in his hand, soon discovered that the sounds were coming from a small hole near one end of the pipe or tube.

Experimenting further with his crude knife, he found he could coax sounds higher or lower in pitch by altering the position of the "notch." In no time, every kid in the tribe had to have one of "Jubal's pipes." The more ambitious had to have two, then three. It wasn't long before tubes were being blown in triplicate, eventually quadruplicate.

Jubal couldn't possibly have known that his pipes were actually the world's *original pipe organ,* nor would he have guessed that writers of the Book of Genesis would get around to calling him "father of all such as handle the harp and organ."

But if this Old Testament character could step from the pages of the Good Book into 20th-century life, it's logical

to assume that one of the first things he'd want to see would be the M. P. Moller Pipe Organ Works in Hagerstown, Md. For here he'd find the "largest and foremost organ manufacturers in the world" applying his principle of notched pipes in thousands of variations.

WALKING THROUGH the door of the sprawling Western Maryland plant, Jubal would probably react as every other first-time visitor does—lifted eyebrows, gasp for breath at the sight of thousands of different kinds of pipes everywhere.

It's almost a case of "you name it, we have it!" Some pipes are tall; a few stretch a full 32 feet from tip to "toe." Air rushing through these shake the walls of a cathedral with their mighty sounds.

Comparatively, other pipes are tiny; one is about the size of a small lead pencil. Its pitch is so high that some human ears can't detect its sound.

Some pipes are round, some square, others triangular. Some pipes are made from choice woods, others are shaped from a tin-lead mixture.

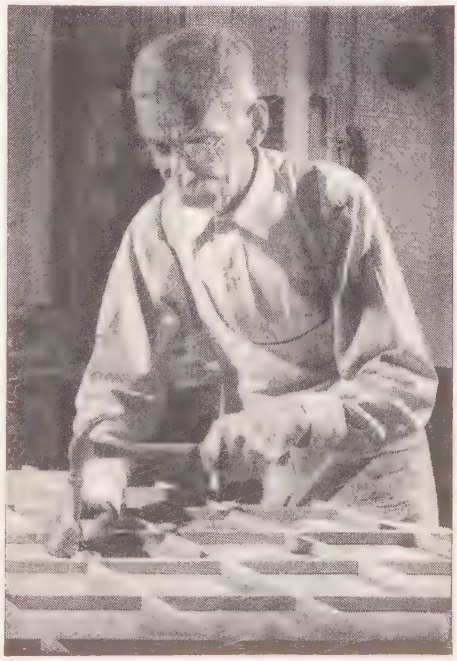
The means of getting sounds from these different pipes are almost as numerous as the pipes. Air rushing through a narrow slit of wood produces sounds in some; adjustable metal strips called *diapasons* (which look like blinders on a horse) and *languids* (from the French word for *tongue*) produce sounds in others. Some pipes need a metal cylinder called a *beard* to keep their sounds from quavering.

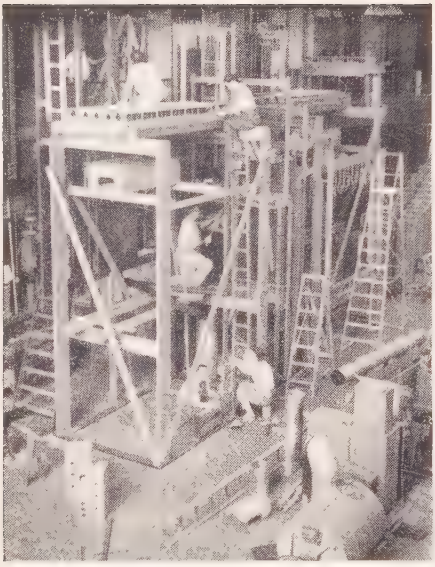
So, from one corner of the plant, the bass rumble of the huge wooden pipes means activity from that quarter; through a soundproof door, the reed stops are sounding off. Still other rooms are filled with sounds of woodwinds, strings and diapasons being adjusted. To the uninformed, it sounds like "a lotta noise," but to the *voicers*—men who make the delicate adjustments for tone and pitch—it's the sweetest music this side of heaven (with no apologies to Guy Lombardo!)

ONCE A VISITOR gets used to the sight of pipes on every hand, he begins to notice the people responsible for the bustle of activity throughout the sprawling plant. Over 400 people work in this organ factory. It takes a lot of people to make Moller organs.

After wood is seasoned under the long covered sheds at one end of the plant, expert craftsmen-carpenters cut, saw, mold and fit it into the myriad parts needed for the final product.

Similarly, workmen in other sections of the factory are pouring metal to exact thicknesses for the different metal pipes. Pedals and keyboards, stops and valves, springs and electrical contacts, cabinets and fittings—*everything* is manufactured here in the same set of buildings, much of it by workers with the firm many years.





This *custom-building* is the key to the success of the Moller organization which has watched its product become recognized leader of the industry in the United States. For, you see, pipe organs aren't purchased like refrigerators, television sets or new automobiles. You don't walk into an organ factory, consider the size, color and cost and say "I'll take *that* one; send it around Friday!"

Moller officials, for example, ask a lot of questions before they even approach their drawing boards. Where's the organ going to be used: in a church, theater, studio or home? Who will play the instrument: an accomplished musician, a concert organist, or simply "someone who plays the piano, and doubles on the organ whenever necessary"?

An organ built for a mammoth convention hall would blow out the walls of a country church. An instrument planned for a small chapel could never be heard in an outdoor amphitheater.

All these factors must be considered by Moller planners and the organ purchaser *before* the first pencilled line streaks across a Hagerstown drawing board.

THIS PAINSTAKING CARE and concern over its product has produced results, naturally. Moller organs are respected in every corner of the globe. Some of the largest organs have been "born" in the Hagerstown loft (every organ Moller builds is assembled in the factory loft [*cut, left*] before it's shipped to its destination): Philadelphia's Convention Hall; Holy Trinity Lutheran Church, Buffalo, N. Y.; and West Point chapel.

Over 8,000 organs have been manufactured by the company since its establishment 75 years ago. Prior to 1918, there were approximately 2,500 organs built by Moller; since, over 5,500 have been shipped from Hagerstown. Since 1915, the Moller Pipe Organ Works has been the largest in the world, both in the number of workers employed, and in the number of organs manufactured.

In 1917, theater organs were much in demand. Moller capitalized by building large numbers of such instruments. With the advent of the "talkies" in 1927, however, theater organs became a casualty along with vaudeville.

Today, 90 per cent of all organs manufactured by Moller are designed for church use; 10 per cent find their way into schools, colleges, private homes.

In addition to constructing new instruments on an average of 150 annually, the Moller organization is responsible for well over a dozen maintenance branches in major cities across the United States. From such metropolises as New York City, Philadelphia, Pittsburgh, Chicago, Baltimore, Louisville, Memphis, Charlotte, Knoxville, Atlanta, Orlando, St. Louis, Houston, Tucson, San Diego, San Francisco, Los Angeles, and Spokane, expert maintenance crews keep Moller

instruments tuned and conditioned.

In recent years, development of electronic organs has attracted the ear of at least a segment of the public. While experience has proved that small churches with hard-pressed budgets may purchase electronic equipment, "pipe organs in churches are here to stay." Said a Moller official recently, "competition from the electronic field is not 'serious.' "

THE REAL STORY behind the success of the Moller organization is a vibrant one of "immigrant boy makes good!"

It was a bright September morning in 1854 on the Baltic island of Bornholm when Neils Moller announced to his Danish neighbors, "We've got a new son today! We're calling him Mathias Peter!"

This young lad was especially bright in his classes, and during his apprenticeship days in wagon factories showed promise with his unusual skill and initiative. No one wondered when 17-year-old Peter informed his parents that he was sailing "to America to live with my brother" (in Warren, Pa.)

On this side of the Atlantic, young Moller found work in an organ factory, invented a windchest of new and improved design, and proceeded to build his own organ—his first—in the front room of his brother's home. Completed, the instrument was sold to Warren Swedish Lutherans for $500. With this the young Danish-American established himself in business in Philadelphia.

Five years later, attractive offers from Western Maryland businessmen persuaded him to move his small plant to Hagerstown. By borrowing $30,000 (without interest) he began building his organ factory. Like so many titans of his

M. P. MOLLER, SR.

day, he used long hours, hard work, utmost perseverance and a little suffering (the plant burned to the ground in '95) to become a leader in his field of work.

Consistently active in community and church affairs, Mr. Moller was a power in Hagerstown, organizing banks, establishing other industrial plants, building the DagMar Hotel, serving on the church council of St. John's Church, Hagerstown. Beginning with the merger convention in 1918, he attended every ULCA convention up to the time of his death in 1937. In fact, in 1918, Mr. Moller took his son, Ted, with him. The latter, serving as a page for the important Tellers Committee, decided then and there that "if the work of the church is important to father, it'll be important to me!"

MAINSPRING in the Moller organization today is this same Ted, known in business circles as M. P. Moller, Jr. The younger Moller carried on following the death of his father: succeeded him as head of the organ factory, assumed his place of leadership in the community, even followed the elder Moller on the Board of Foreign Missions. (At Des Moines, Ted was re-elected for his fourth term on this board.)

Within the past few weeks, he has been elected by the ULCA executive board as a representative of the United Lutheran Church in the National Council of Churches of Christ in the USA for the term 1951-52. As such, he is a voting representative at the NCCCUSA constituting convention in Cleveland this week.

As well as administering the complex organ business, Mr. Moller finds time in a busy schedule to serve on the board of directors of Susquehanna University.

The name of Moller, it would appear, is bound to remain in a prominent place in the United Lutheran Church. A member of the third generation, M. P. Moller, III (also called "Ted") is currently working with the Lutheran World Federation as assistant to the director of Augusta Victoria Hospital in Jerusalem.

M. P. MOLLER, JR.

No Class Distinctions in Church

By EUNICE BOYER

A congregation should be a family in which rich and poor, educated and ignorant, share in Christian comradeship

MUCH AS WE are in favor—at least in theory—of bringing together various classes of people in the church, without distinction or discrimination, it is always very difficult to achieve this goal.

Last week in THE LUTHERAN the present situation in our churches was described according to a study entitled *Democracy in Jonesville,* which was recently completed by Dr. W. Lloyd Warner and others. The question now is, what can the church do to use these facts which Warner has given us?

First, most church members (even those whose church benefits from it) will feel that the church should not be used as a means for social climbing. As a family moves up the social scale it should not change its church affiliation. This misuse of the church is probably one of the most difficult of all problems to attack. With so many families unchurched, interchurch competition for those who are already members is not an inspiring sight.

It seems to us important that the church should continue to have members from more than one social class. The American community seems to have too few institutions in which people from different social classes meet and work together. Within a church, a consciousness of being of one faith, with common traditions, does to some extent cut across class lines and unite the members.

BUT IT IS DIFFICULT to use the talents of members from different social classes. The Catholic Church has long claimed to be able to unite all classes and races into one church. In practice, Catholics often compromise with this ideal. All Protestants may unite in the Sunday morning service. But Protestant churches have long emphasized small fellowship groups, which serve social as well as religious purposes. Protestants have long known that it is hard to unite town and gown in a college church, town and country in a village church. Groups set up to include all the members come to be dominated by one clique from within the church.

ONE DIFFICULTY LIES in the different patterns of behavior of the different classes. The upper class may find the middle class "stuffy" and "priggish" while the middle class thinks that the upper class is "fast" and "immoral" as well as "snooty." We all know that the good middle-class housewives of the missionary society will welcome a member from another class to the church group—but they will consider her to be "a poor housekeeper—shiftless" while she may say they are "stuck-up—think they are better than we are." We suspect that the factor of emotional deprivation, which Warner found driving lower-class young people from the high schools, is also operative in keeping the active membership of most churches largely middle class.

Every worker in the social action pro-

Mrs. Boyer is the wife of Prof. Merle Boyer of Carthage College. This is the second of two articles on "The Churches of Jonesville."

gram of the church has faced the difficulty of making the middle-class church groups sympathetic with some of the objectives of the labor movement. We have heard it said that the Women's Missionary Society should not include material on the church and labor. Yet this is a point of tension for the church—a point where the church is losing influence and where we must regain it.

Similarly, the figures for church membership show that there is a large field for home mission work in bringing the unchurched into the church. The largest percentage of unchurched is found among the lower class groups, where the most children are also found and where there is the greatest need for Sunday school training.

THERE WOULD SEEM to be two major problems involved here. For the village and small town church, there is the problem of integrating several classes in one church. In the city there is a problem of church strategy in starting new churches, moving old ones with their population, or changing the work of the old churches in the center of the city as the neighborhood changes.

Perhaps the first task is most difficult, but because village churches do not present a dramatic problem it has been least studied. But the pastor and congregation have no choice but to try to minister to all classes. The evidence of the New Testament that Christ did not scorn to associate with publicans and sinners stands always over against any attempt to make Christianity a comfortable middle-class religion. Nor, as a denomination which believes deeply in the values of our own church, can we comfortably stand back and say that after all these people may be happiest in the Pentecostal sects or perhaps the Jehovah's Witnesses.

Probably the most effective attack on this problem is a conscious effort by the pastor and a few laymen to devise several techniques which may be tried in a particular situation. The pastor may find it best to work with the groups already established in the church, asking the leaders of these groups to make an effort to attract and hold members who have not formerly been active. In almost every case these leaders will respond to such an appeal, for we are a democratic people and we are shocked to think that there are class lines within our church.

The recent action of the Women's Missionary Society in calling for free-will offerings instead of dues should act to remove any financial barrier to membership in that organization. Increased use of the church as a meeting place for organizations may remove the danger of comparisons between homes and homemaking standards.

AS EVERY PASTOR knows, the Sunday school is an entry into the homes of many non-members. But even here we run into difficulties. Can we fight the notion that children must be dressed in their party dresses for Sunday school? Can we hide our shocked amusement when a small child says that he helps in the household by carrying the beer bottles down cellar? Or when he says his daddy didn't get up in time to bring him last Sunday because he had been drunk the night before?

Can we school ourselves not to say—to imply by a lifted eyebrow, or even to think—"They have time and money for movies, or bowling, or visiting taverns, but not for the church"?

Another technique is that of setting up new groups from certain neighborhoods or classes. This may enable women and men who might be intimidated by the greater social ease and prestige of others

within a larger group to find their place as leaders within a small group. Here, however, we must be sure that each group serves a purpose in the lives of the members and of the church, and that we are not introducing new groups without trying to widen the membership of those already existing.

Another solution is recommended by many denominations—the use of one large women's organization or possibly a family night, with smaller study groups divided off from it. In many churches these smaller groups are changed each year, so that no one group forms a clique. If the membership is widely scattered over a community, the division may be on the basis of neighborhoods.

Perhaps we Protestants judge church members too much by their loyalty to fellowship groups within the church and not enough on church attendance and regularity at communion. While it is true that members who participate in several groups are usually tied more closely to their church, we must realize that membership in clubs is not seen as important by most lower-class people, that it is a middle- and upper-class pattern.

TECHNIQUES DISCUSSED above are especially applicable to the church which must integrate several classes within one church. For the church in the city, there are two problems. The old church in the center of the city has members who have moved to the suburbs as well as members from the somewhat deteriorated neighborhood around the church. It must either move with its members or try to work out a program which will serve two very dissimilar groups of members.

The other problem faces the synods and their boards of missions. Shall new churches be planted only in neighborhoods where there is a large stable middle-class population of Protestant background, where self-support may be expected in a reasonable length of time? Or shall the church strengthen its inner mission work, realizing that the church with a trained ministry is at a financial disadvantage in work in the poorer sections of the city but also realizing that this is missionary work of great importance? A soul saved for the church in the slums of a great city is as important as a soul saved in India. We may be assured that this problem has had prayerful consideration from our church leaders. Perhaps our laymen need to be better informed about the nature of these decisions, so important for the future of our church.

MEMBERS OF THE United Lutheran Church, especially those in the eastern states, will be puzzled by the description of the Lutheran church in Jonesville. This chapter is headed "Lutheran Church—Sect and Ethnic Group." Our older churches in Pennsylvania and Maryland have more of the characteristics and problems of the Federated Church in Jonesville, with membership drawn from all social classes. The idea of the Lutheran church as a one-class church, with most of its members from one ethnic background, is foreign to many of our members.

Perhaps it may throw light on the difficulties of Lutheran co-operation and Lutheran union which have been so disappointing to many members of the United Lutheran Church. As we understand Warner's analysis, the strict sectarian pattern, with its pietistic emphasis, is used to hold together an ethnic group in the face of discrimination from old American residents of Jonesville. The extreme strictness and withdrawal from community life were reactions to the discrimination, rather than due entirely to

the background of the group. For example, groups of the same background who lived in rural areas which were solidly Norwegian had not developed the extreme sectarianism of the urban group.

Different Lutheran churches adopt different sectarian patterns according to their European background. But the sectarian emphasis is an attempt to maintain the values of their own culture in opposition to a rather unfriendly culture around them. Let us make no mistake—the values the churches are trying to conserve are real, and we would think that the rather low rates of social disorganization among Lutheran immigrants is partly due to this conserving role of the church.

In one group the emphasis may be on not smoking or dancing. In another it may be on extreme doctrinal conservatism, with emphasis upon verbal inspiration of the Scriptures. In any case, it serves to set the group apart and to give it prestige in the eyes of its members.

We can trace the gradual Americanization of Lutheran churches—the abandonment of foreign-language service by most congregations, the dropping of the nationality from the official name of the organization—until now most of the members are completely Americanized. We have the doctrinal sectarian emphasis still serving to separate Lutherans from their neighbors and, strange to relate, Lutherans from their fellow-Lutherans. Perhaps an understanding of the social forces back of this separatism may help us to work and wait with more patience for Lutheran co-operation, for as discrimination against Lutherans dies out in their communities, so will their sectarianism, their attitude of "union against the world," begin to die out too.

Let us conclude with a re-affirmation of the necessity for the churches to work to integrate all groups. So long as we affirm the fatherhood of God and the brotherhood of man—for so long must the churches continue to work across class lines to bring all men together in the house of the Lord, without regard for clothing or occupation or income or race or nationality.

A saying that has been attributed to various ministers, and among them Cardinal Newman, has a suggestion that is of value: "I read my Bible to know what people ought to do and my newspaper to know what they are doing."

SECOND GROWTH

By VIRGINIA VEEDER WESTERVELT

A Story about a Man who didn't believe in Immortality

My elderly seatmate on the train from Boston was on the way to visit his wife in a sanatorium. The minute he had gallantly put my suitcase up on the rack, he was ready to talk. As we left North Station and rumbled over the river, he said, reflectively, "It takes the sunset to make Bunker Hill monument stand out

so clearly across there, doesn't it?"

Long, thin wisps, like slim silver fish, floated just behind the shaft. And resting on its tip was a fluff of pink. But against the fading blue sky, the monument stood out firm and changeless. I turned in my seat to watch it until we were out of sight.

Before my eyes, the slim silver fish lengthened still more and became tinged with carmine. The smoke from the city, like a dusky chiffon scarf, veiled the flush of the clouds. And I turned back to my companion.

"You know," he said, "one could easily compare the end of a day to the end of life; except that I don't expect any such fancy business when life gets through with me."

He looked very vigorous and prosperous, and I didn't see him, somehow, as a man who had been pushed around by life. His hair, although white and fine, was abundant, his eyes keen and alert.

"Would you be satisfied with a quiet little sunset, then?" I asked.

He nodded. "Doesn't make a bit of difference to me. I don't know how much longer I'll be around, and I don't care. I'm 71, and my wife is 70. From what the doctors say, I guess I won't have her much longer. But we've had a good life together, except that she never wanted to travel like I did, so we've never gone abroad. But as I say, we've had a fine life, and I don't feel I have a right to fret because at last we'll be separated."

"Temporarily."

"You don't mean to say you really believe in this resurrection myth?" he exploded.

"Why not?"

"But that's ridiculous. How any thinking person can actually believe dead bodies are made alive again, I can't see. It just isn't intelligent. You can't explain how a thing like that could possibly happen."

"How does a seed grow?" I countered. "Can you explain that? As a matter of fact, can you *explain* any living thing?"

"I may not know how it's done, but I can see the results. You plant a seed. Up comes a carrot as a natural consequence. But you never see anyone who's been resurrected. We're told to believe something that's never been done. When I see my wife rise up from her grave, then I'll believe it's possible," he finished.

"Thomas," I murmured.

"What?"

"Thomas. Don't you remember how he had to be shown? And how can you say resurrection never happened? Don't you believe the historians that Caesar lived? Why doubt the record of four other biographers, that Jesus lived, and died, and lived again?"

"Oh, don't misunderstand me," my companion said. "It's quite clear to me that a philosopher like Christ might easily have lived, and lived a very good life. Like Socrates, for example. But as for believing in the Virgin Birth, and the Son of God business, and the empty tomb . . ." he shook his head.

I hesitated. "Wouldn't you like to feel you would see your wife again some day?"

"Yes, of course I'd *like* to, but to me it isn't logical. And why should I pretend I will, when it's impossible? I'd only be disappointed."

"But suppose it is true. Think of the years you would have wasted in unbelief. And in order to believe—well, have you ever pretended you were having a good time when you were thoroughly bored? And suddenly discovered that you were enjoying yourself after all?"

My friend chuckled. "You think I can

talk myself into believing in miracles?"

"Not quite. But I do know that you can't believe unless you try. And that if you do sincerely want to believe, faith will come. Have you ever known anyone with a truly great faith?"

"YES," HE ANSWERED thoughtfully. "My mother. She was a lovely person, serene and happy."

"Did she believe in immortality?"

"Yes, but she had a very simple faith. She never questioned the Bible. She never had a great deal of education."

"Meaning that religion is all right for the simple folks, but not for the intelligentsia?"

"That's putting it pretty strong, young lady. Because I know there are men with more intelligence than I have who are deeply religious. But it's all in their own minds. And it's perfectly all right for them. It's fine, if it makes them any better men and any happier. But I just don't feel the need of it. There's no such thing as a personal God. A Force—maybe—but nothing that's concerned for individuals.

"Heaven and hell are right here on earth, and when you're dead, you're dead. We're not children, to be promised a crown in heaven if we're good. You don't believe in angels and saints and all those stories, do you really?" He laughed heartily. "Heaven must be a pretty crowded place, if you expect to see there everyone who has died since the world began. Wonder if you have to carry your pedigree with you so folks will know who you are."

"In my Father's house are many mansions!" I quoted.

"And you really think there's one up there for you?"

"Not necessarily 'up,' " I replied. "The realm of the spirit isn't limited by direction."

"But you do believe in another world," he said, incredulously.

"Can you prove there isn't one?" I asked.

HE FROWNED. "No," he said slowly, "I suppose it isn't a thing you can *prove*, one way or the other. It's either logical, and you believe it, or not logical, and you don't believe it."

"How about love? Don't you often wonder how some lovely girl happened to fall in love with such a stupid fellow? Nothing logical about it. But you believe in it, don't you?"

"Yes, of course, I believe in love, because I've experienced it. I love my wife. But that's different."

"I'm not so sure," I said, "but perhaps you'll believe in immortality when you experience it, too. And won't you be surprised!"

He did not answer, and we were both silent for a minute. The landscape seemed to go by very quickly now, as we neared my station. This section had been seared by forest fire a year ago, and all of the trees were dead. The trunks were gaunt, the branches gray and bare. Yet, on the ground, coming up through the scorched and blackened earth, were green leaves.

I pointed out the window, and smiled a little. "See," I said, "second growth."

WHERE WE are wrong, Lord, make us willing to change. And where we are right, make us easy to live with.

—From *Prayer* by PETER MARSHALL

THE SCARLET WOMAN WILL PERISH

This week read Revelation 17:1-18

IN PRESENTING the drama of redemption in successive cycles of judgments, John points out the cumulative character of the woes about to come upon the wicked world. Since Rome represents satanic rule in the world, she appears as the special object of divine wrath. Judgment is about to shatter her dominion.

For his description of the wickedness of Rome in terms of a scarlet woman John draws on familiar Old Testament expressions. The prophets often described the idolatries of the Hebrews as adulteries of harlots (see Hosea 2:5). In similar patterns they portrayed the sins of Tyre, Nineveh, and other centers of corruption (see Isaiah 23:17; Nahum 3:4).

BUT ROME is the mistress of all nations. By her debaucheries she has polluted all peoples. Paul's description of the wretched condition of the pagan world in Romans 1:18-32, no less than that of John in the Apocalypse, marks her as teeming with vice.

It is appropriate that one of the seven angels in charge of the vessels of wrath, about which we studied last week, should direct John to witness in vision the visitation of judgment on Rome (verse 1).

True to his apocalyptic approach, intended to reveal truth to believers and at the same time to conceal it from the pagan persecutors, John employs a cryptic name, that of "Babylon," to describe Rome.

Rome was the duplicate of ancient Babylon in practically every particular. As the seat of world power, the seducer of nations, the center of luxury and immorality and the enemy of God's people, Babylon had become a pattern of corruption.

By reference to this "mystery," or cryptic symbol, John encourages his brethren, now suffering persecution at the hands of Domitian for refusing to worship him as emperor, to recognize Rome as fitting the description and as ready to fall.

Having transported the seer to a suitable point of observation in the wilderness, such as provided the vision of the fall of Babylon (Isaiah 21:1), the angel interprets to him the mystery of the fallen woman (verse 3).

JOHN OBSERVES the character of the woman. She rides a beast whose color is the same as that of the dragon (12:3), stained by the blood of martyrs. It is full of names of blasphemy, such titles of divinity as emperors arrogated to themselves and had inscribed on seals, coins, statues, and temples. The seven heads and ten horns refer to rulers.

As a typical prostitute, the woman adorns herself in attractive attire, gorgeous garments, jewelry of gold and gems. In her hand she holds a golden cup full of debaucheries. As it was customary for Roman courtesans to wear head bands bearing their names, so this woman bears on her forehead the title marking her as the mother of the immoral. The mystery has a secret meaning. Rome, the metropolis, the mother city, is drunk with the blood of saints and martyrs (verse 6).

Two major charges are made against Rome. The chief of these is her martyr-

dom of the saints. The other is her corruption. She kills Christians, harbors harlots, and lives in luxury and debauchery.

As John marvels at this mystery, the angel proceeds to interpret it, using cryptic references to disclose and conceal the diabolical nature of the power displayed. In many respects the description of the beast is a parody on the person of Christ, who lived, died, and rose again. The beast "was and is not, and is about to come . . ." (verse 2). The reference is to the myth of the return of Nero.

This myth was current in John's day. The theory was that Nero, who had massacred Christians in Rome, would come to life again and would lead a vast army of Parthians from the East against Rome. The fear of this calamity had become widespread. There was no more fitting pattern which John could employ to portray the coming of the Antichrist than this concept of the return of Nero.

ACCORDING TO THE interpretation given by the angel, this beast is to come up out of the abyss. To understand this requires a mind of wisdom. It is truly, as the American translation suggests, "a problem for a profound mind," a real challenge for the reader to give attention to what follows.

Rome rests on seven hills, but the number refers also to her rulers. Nero was one of the seven, but in his reincarnation he is "an eighth" (verse 11). As such, he represents the demonic agent from hell. He is able to destroy the empire but he himself, together with his confederates, will go into perdition defeated in the final conflict with Christ.

The angel indicates to John that the 10 horns observed in the vision are kings without kingdoms (verse 12). Yet they receive authority to serve as kings in conjunction with the beast for one brief hour. As confederates of the Antichrist, they give him their power.

While John draws his imagery directly from Daniel 7:7, he uses his material freely. The 10 kings are here not historic rulers but apocalyptic figures denoting forces in complete control of the nations of the earth under the direction of the Antichrist. The number 10 signifies completeness. The total strength of the principalities and powers, the world-rulers of this darkness, to which Paul refers (Ephesians 6:12), comes under the control of the Antichrist (verse 13).

Together these diabolical forces operative in the world engage in war with the Lamb (verse 14). But the assurance is given that the Lamb shall conquer them. It is he who is King of kings.

TURNING BACK from this anticipated outcome to review the situation with respect to Rome, the angel shows the seer that the waters controlled by the scarlet woman are the nations of the earth. But her power is at an end. The Antichrist and his confederates shall turn upon her in hatred and shall destroy her (verse 16). The description of that destruction is yet to be revealed.

That the reference is to Rome is clear from the statement of verse 18. This great and wicked power, which had slain God's saints and had corrupted the peoples of the world, is doomed. Judgment falls in mysterious ways, but it is inevitable. In fact, it is assured beforehand, for God is able to make known his eternal purposes to his prophets.

Faith such as John expresses out of experiences given by the Spirit leaps across time and lays hold of eternal truth. Believers have the assurance of becoming more than conquerors through the victory of the Lamb.

Personal Problem Clinic

Untamed

QUESTION: Will, my husband, is self-important and assertive. As far as I myself am concerned I should not raise any question, for he is very fair to me. But he isn't that way to a good many other people—he assumes that he has rights which simply do not exist and he contends for them.

Our children, along with some others, play and run over other people's properties. Some of our neighbors object to this trespassing, as they have a right to do. They want privacy instead of annoyance from other people's children. They have complained more than once, and, I guess, I haven't been too courteous to them. I feel that the children ought to have more play room. I wish the neighbors weren't so selfish, but I recognize that they have a right to privacy and peace—a right to be left alone.

But Will is very blunt. He boasts openly that his children have a right to go anywhere, do as they please, and no one is to interfere with them. He says he is ready to fight for that point of view. The upshot is that he has gained the ill will of some of the neighbors. I am embarrassed.

REPLY: Will is taking a high and mighty attitude, for which there is no ground. Here in North America we all have rights—many of them—which we value highly. Those rights are in line with the Christian viewpoint. But with all our insistence upon rights, we must not forget that other people have rights also, that theirs are just as valuable and sacred as ours.

The idea that one's children may go anywhere, and do as they choose without hindrance, is absurd. Such an attitude, carried out, would destroy other people's rights, and ultimately one's own. It has no standing in law or in ethics. Anyone who assumes such an attitude is hardly qualified to live among law-abiding people—he should locate in the mountain wilds or in the great open spaces where there are no other human beings.

You and your husband will have to realize that, with all your rights, you are bound to respect the sanctity of other people's property and the inviolability of their privileges. If all people made claims similar to Will's, we'd soon have chaos or anarchy. Get yourself straight on this matter, and then talk it over with your husband. One must be guided by facts and principles rather than by untamed emotions or prejudices.

Too short?

QUESTION: I have been going with a man who is about two inches shorter than I. Bill is almost ideal—he would be if he were a little taller. Should a girl marry a man who is shorter than herself?

REPLY: If you are embarrassed by your friend's stature when you are out with him you had better think twice before deciding to marry him. If his shortness is disturbing to you now, it may become more so if you marry him.

Should your boy friend be sensitive about your tallness, he'd better think the question through before coming to a final decision.

If you are not sensitive about Bill's height it will have no effect on your marriage. The same may be said about him. Think it through and talk it over together. You must both be satisfied. Once you have come to a conclusion, dismiss the question from your mind and act accordingly.

We are sometimes unduly influenced by small matters, especially if someone makes a remark about them. Many idle expressions aren't worth consideration. We have to satisfy ourselves, regardless of other people's prejudices or unchecked opinions. After all, marriage partners have to live with one another, not with someone else.

—EARL S. RUDISILL

LETTERS
TO THE EDITOR

Agrees

SIR:

I liked the "Conclusion" (Nov. 15) on feeling that women should not be ministers in our churches as yet. I agree with you. The reasons why this would be unwise should be obvious—especially to the women themselves. ELEANOR OLSON BLOOM

New Concord, Ohio

Disagrees

SIR:

It so happens that I believe there is a place for a few women ministers in our church.

In the little Congregational church which we attend in the summer in up-state New York, there has been a woman minister for the last four years. I have watched her work with interest. She had to overcome considerable opposition when she first came. Several members resigned. But those who stayed discovered her worth. She has done a better job than the three men who were there before her.

I am also particularly interested in the question because two weeks ago I transferred one of the young women of our congregation (Church of the Redeemer, Brooklyn) to the Congregational church which has accepted her as a candidate for the ministry after her own church had refused her.

I have known that young woman since she was born and during these years have known her sole ambition was to be a minister—no deaconess or parish assistant—nothing less than the ministry. She made application to the Committee on Men for the Ministry of the New York Synod, but was, of course, not accepted.

I have been unable to satisfy the mother's question why the Lutheran Church will not accept her daughter when the Congregational Church will. She too has left the Lutheran Church, although she has been a lifelong Lutheran, a member of this congregation for 30 years, a graduate of the Baltimore Motherhouse and a church secretary before her marriage.

It does seem that our proud church might bend her stubborn neck occasionally to make a place for those who have a sincere desire and have ability, but don't just happen to fit the common mold.

What becomes of our sacrosanct doctrine of the call in cases like this? Must God confine His call within the limits of human definitions or are we perchance making the word of God of none effect by our traditions? H. T. WEISKOTTEN

Brooklyn, N. Y.

Ascension of Mary

SIR:

Your "Conclusion" of Nov. 1 (on new Roman Catholic dogma regarding Mary) would have been more useful if it had been placed in a large fire rather than having been published. Although in no place does the Bible mention that the body of Mary was carried to heaven, in no place does it say that it was not. I sincerely pray that you are now asking forgiveness for your most grievous sin. GEORGE R. RICH

Hollywood, Fla.

Converted

SIR:

Do you remember Enoch, Moses, and Elijah, all of whom God loved and found sufficiently good to take them to heaven himself? Is He then to permit the Mother of His Son, the Saviour of the world, to rot as our own sinful bodies? How great a fool can a Protestant be? . . . I would suggest that you get a copy of "The Meaning of the Mass," learn the Rosary and recite it each day. . . . Don't be too grateful to Martin Luther and the others, for God did not stop revealing His truth with the completion of the Bible. . . . Surely even heaven needs a woman's touch, and who but Mary should be that woman? A FORMER LUTHERAN

SIR:

God punished Eve for disobedience. Mary was obedient and suffered untold tortures

when her Son was crucified. Would a just God punish one for disobeying Him and then fail to reward one who suffered because of her obedience?

I decided to obtain first-hand information about the Roman Church and discovered that the statements made by the Protestants are false. Your editorials put me on the road that led from the Lutheran Church into the Catholic Church.

Cincinnati DOLORES T. RUTH

Letters similar to the last two are always received following any editorial comments on Roman Catholic teaching in our columns. They reflect the efficient counter-propaganda program among Roman Catholics.

BOOKS

Books for Bach Year

The Little Bach Book. Edited by Theodore Hoelty Nickel. Valparaiso University Press. 162 pages. $3.

The anniversaries of great men produce new books about them and their works. Here is another great book about Bach, appearing in the 200th year since the great musician's death, filled with much information which is known only to the expert. The last two chapters present "a list of Bach's compositions" and a "selected list of Bach's recordings."

Our time and generation is not marked for its religious zeal and conviction. And yet "Bach is more played and sung in the middle of the twentieth century than ever before." Bach's music does not entertain. It is a product of faith and proclaims the message of faith. But our generation listens to this music. It does not understand but feels something great and beautiful, though strange. Once again it may understand, after all hopes and trusts of the modern mind have been smashed and it joins trembling in the "Kyrieleison!"

Bellwood, Ill. BERTHOLD F. KORTE

A Story to Stir Thoughts

No Time to Look Back. By Leslie Greener. Viking. 281 pages. $3.

"A man is the most lonely thing in the world. If he looks back, sometimes there is nothing there."

Andros was speaking to Pastor Choyce. They were fellow inmates in a Japanese prisoner-of-war camp in Panchor. The pastor, who was responsible for morale in this soul-shattering place, had just learned that *his* particular "world" back in England existed no more.

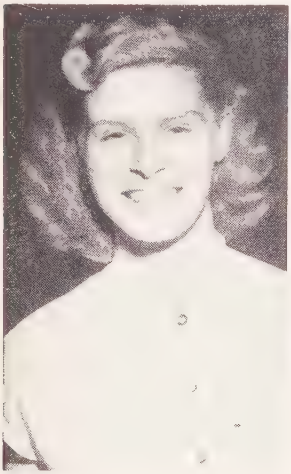
Andros was the dark young stranger who'd been brought to the prison suffering from amnesia. His spirituality was upsetting in a peculiar way. Some of the officers *feared* his effect upon the other prisoners. He was too gentle, too guileless. That was not "a polite disease among soldiers." So they dealt with him in their own way, but somehow their ideas of punishment didn't seem to change Andros at all. Pastor Choyce lingered in Andros' presence whenever possible, hoping to absorb some of his serenity and strength, and finding himself challenged to a new search for personal integrity.

Pendle, the young painter, was another prisoner who taxed the officers' patience and the pastor's ingenuity. Pendle's marriage to the beautiful Chinese girl, on a clandestine trip through the barbed wire at midnight, was indeed a strange occasion. Of course the pastor had to accompany him on this precarious journey and perform the ceremony. The anguish suffered by the young artist when his beloved bride was abducted as a new toy for the Japanese commander, drove him to frenzied action. His fellow prisoners feared, and rightly, that savage retaliation would befall all of them.

Leslie Greener has told a story of dramatic intensity and rare beauty. This is an important, timely book. It will set all its readers, clergyman and layman alike, to thinking. ELEANOR OLSON BLOOM

New Concord, Ohio.

CAMPUS



JANE STOWELL, 20-year-old senior at Wagner College, reigned as Homecoming Queen for the ULCA college during homecoming activities Nov. 18-19

Hartwickian Honored

Shirley Ann Swanson, of New Britian, Conn., a junior at Hartwick College, has been elected president of the New York State Lutheran Student Association.

The group is made up of students from Syracuse, Cornell, Rochester, Alfred universities, Elmira, Hamilton colleges, and Oneonta State Teachers College as well as the ULCA institution in Oneonta. Purpose, identical with 13 other similar groups throughout the United States, is to aid in bringing students from foreign countries to schools in America.

From Tigers to Tigers

The switch from Bengal tigers to Wittenberg's football tigers has been a pleasant one for Chittaranjan Paulus. Son of Dr. T. S. Paulus, president of Andhra Christian College in Guntur,

JOHN STACY, Wittenberg College sophomore and son of Ohio Synod Pastor C. B. A. Stacy, is the new president of the Luther League of Ohio

India, and a graduate of that college, Paulus is at Wittenberg for a year's study in biology and chemistry preparing for entrance into an American medical school.

After his graduation as an eye specialist, he intends to return to India to serve among his people.

The fears connected with traveling half-around the world to enter a strange college in a strange land, he says soon disappeared "because of the friendliness of the Wittenberg community."

PEOPLE

McCreary Called

The Rev. George B. McCreary, pastor of First Church, Sheboygan, Wis., and president of the board of directors of Northwestern Seminary, has accepted a call to the office of stewardship secretary of the Northwest Synod. He assumed his duties Nov. 20.

Long active in the Northwest Synod (member of the stewardship committee—one of the most active in the ULCA; chairman of one of the ULCA's leading committees on promotion of THE LUTHERAN) he has served the Sheboygan congregation for over 16 years.

He began his mission pastorate in the Wisconsin community in 1934, organization of First Church with 26 charter members. Since,

The Rev. George B. McCreary, pastor of First Church, Sheboygan, Wis., who has accepted a call to the office of stewardship secretary of the Northwest Synod

CHITTARANJAN PAULUS
. . . continental switch

he has received nearly 700 confirmed members.

In recommending to members that they accept his resignation, the First Church council stated: "(Our) pastor has given this call prayerful consideration and believes it to be the bidding of the Lord and (says) it is his duty to accept. We feel that the need of the synod for the talents and the counsel of our pastor takes precedence over those of this congregation, and with the deepest regret recommends that the congregation accept his resignation."

At a congregational meeting the following week, Pastor McCreary was presented with a gold wrist watch, a leather wallet containing $35.

Combined Anniversary

Members of the Stone Valley (Pa.) Lutheran and Reformed churches last month observed the 185th anniversary of their founding. Dr. Emil E. Fischer,

Briefly Speaking

Methodist laymen in New Kensington, Pa., observed "Lutheran Day" on Oct. 29 in their own church by inviting Lutheran laymen of First Church to a 9 o'clock breakfast, then shared the lesson during Sunday school. On every seat was a copy of the reproduction of the New York ULC Church House painting of Martin Luther. Newspapers carried announcement and coverage of the "Lutheran Day," and the Methodist clergyman preached on "Here I Stand!" The entire affair was a "return gift" for a smaller meeting conducted during the summer by the Lutherans!

> In a recent bulletin of St. Paul's Chapel on the Columbia University campus, there appeared the following sentence: "Chaplain James A. Pike made the address last Monday at the Conference of Congregational Ministers in Massachusetts on confronting the skeptics." In the next week's issue, the sentence was repeated . . . with this explanation: "The latter three words referred to the topic, not to the nature of the audience!"

GLAD-WE-WERE-BORN-WHEN-WE-WERE DEPARTMENT: Pastor Raymond M. Miller recently told members of St. Paul's Church, Funkstown, Md., observing their 179th anniversary, that when their ancestors worshiped, congregations had little opportunity to participate. Hymns, he said, contained at least seven, sometimes 12, verses; sermons always lasted at least 45 minutes and prayers were frequently offered for 20 minutes!

> From the Salem Church, Albert Lea, Minn., Bulletin: "Classified Ads—For Rent: Choice oak pews! Just a few left, up in front. Usually not available Easter or Christmas. Small rental fee: two attentive ears and one lusty voice, not necessarily on pitch. Apply Salem Church 9 or 11 o'clock any Sunday morning."

"Be a WOMP!" is the slogan of St. Mark's Church, San Francisco. What's a WOMP? According to Dr. J. George Dorn, pastor, and the St. Mark's stewardship committee, a WOMP is a church member who boosts his church and its program by WOMP . . . *W*ord *O*f *M*outh *P*ublicity.

president of the Ministerium of Pennsylvania, was one of the principal speakers.

The exact date of founding the congregation is not known, but early records indicate that public worship and the administration of the sacraments occurred as early as 1765. The Rev. Walter E. Wagner is pastor.

Bachmann to St. Paul

Dr. E. Theodore Bachmann, who has been associated with the U.S. High Command in Germany for more than two years, has accepted a temporary appointment to the faculty of Luther Theological Seminary at St. Paul, Minn. He will begin his new duties on Jan. 1, 1951.

Since the fall of 1948 Dr. Bachmann has served as deputy chief of the Religious Affairs Branch of the Education and Cultural Relations Division, first under OMGUS and then under HICOG, with headquarters in Berlin. In this post he has been liaison to the Evangelical Churches.

Prior to entering government service, Dr. Bachmann was professor of church history at Chicago Lutheran Theological Seminary at Maywood, Ill., for six years. During 1946-47 he was given a year's leave of absence to serve as representative in Germany of the World Council of Churches, returning to his teaching duties in the fall of 1947 and leaving a year later to assume his present work abroad.

This hopping between jobs on both sides of the Atlantic has brought Dr. Bachmann many interesting experiences. In 1945, when he was on the staff of the War Prisoners' Aid of the YMCA, Dr. Bachmann worked with German POWs at Camp Grant, Ill., advising them about their possible contributions to reconstruction of Germany upon their return.

Four years later Dr. Bachmann met one of these POWs, Horst Dzewas (*see cut*), in Nurnberg. Dzewas, following the suggestion at Camp Grant, had entered the training school for deacons of the Bavarian Lutheran Church, was happy at the prospect of living to serve others. He told Dr. Bachmann, "I seem to have been spared for a purpose."

DR. E. THEODORE BACHMANN, HORST DZEWAS
. . . "seemed to have been spared for a purpose"

NEWS IN THE CHURCHES

KENTUCKY-TENNESSEE

Synod Discusses Full-Time President

FALL CONFERENCE at Hebron Church in Northern Kentucky provided both fervor and self-examination as pastor and laymen gathered for the annual non-business session of synod.

> A report on an exhaustive investigation of the feasibility of establishing a full-time presidency for synod provided several apologists among executive committee members who made the survey. Synod business has become so burdensome, it was said, that it is unfair to take away the time and effort of a pastor from his parish duties. The matter will be discussed further next spring.

SCENE OF SYNOD'S Women's Missionary convention in October was First United Church, Memphis.

PASTOR V. D. DERRICK of First Church reports nearly 400 members at present and with a 400 seating capacity in the new sanctuary (*see* THE LUTHERAN, *Nov. 22*). The old church building is now a seven-room parish house.

LATVIAN INDEPENDENCE DAY was celebrated Nov. 18 with a handwork exhibit and a program at First Church, Louisville. On the program was an exercise by the new Latvian girl scouts in the area, directed by Mrs. Eugenia Zintnieks.

REFORMATION DAY was observed in Louisville under the sponsorship of the Council of Churches. Charles P. Taft, former president of the Federal Council of Churches, called upon laymen to become informed on the great truths of the Reformation and to evangelize the world, not against the Romanists, but as a testimony of their faith.

FIRST IN SYNOD to place THE LUTHERAN in every home is Faith Church, Erlanger, Ky. . . . UNIVERSITY OF KENTUCKY'S LSA at Lexington entertained University of Louisville's LSA Nov. 12. . . . DONATION DAY at the Louisville Lutheran Home at Jeffersontown netted nearly $400 from various supporting churches on Oct. 17.

ROGER G. IMHOFF

Thirty-five tons of church went 28 miles in Lancaster, Wisconsin. Pastor John Gerberding's Christ Church congregation found it cheaper to buy and move a building than to build one. The steeple, removed because of the trees and wires en route, was replaced

MIDWEST SYNOD

Church Raises "CHEY-in-a-Day!"

CHEY IN A DAY (and in cash!) was the record of St. John's Church, Norfolk. In one solid day of soliciting, Pastor R. L. Jobman and his committee beat their quota of $1,106 by $50.

A MODERNIZED PARSONAGE greeted the Rev. Melvin Peterson, new pastor of Zion Church, Platte Center.

AFTER 12 YEARS St. John's, Sterling, has a pastor, the Rev. H. Trawney. After 67 years the old constitution of 1883 was revised.

FIRST CHURCH, Syracuse, recently celebrated its 70th anniversary.

> Total crop failure caused by dryness and the green bug did not keep the congregations in Lipscomb and Darrouzett, Texas, from celebrating successful Missionfests or from raising more than their benevolence quotas.

AN ELECTRIC OVEN and a cash purse were presented to Pastor and Mrs. Schrader on their 40th wedding anniversary by the Lipscomb congregation.

THE REV. H. L. LENSER recently completed 25 years as pastor of Friedens Church, Home, Kansas.

A GROWING CHURCH in the midst of a decreasing population is the record of Dr. A. B. Lentz. Pastor of Christ Church, Louisville, Dr. Lentz and his wife were honored on the 25th anniversary of their service.

WORK HAS BEGUN on the first unit of the new First St. Paul's Church, Hastings, a parish education wing.

ALMOST 300 DELEGATES and visitors attended the Lutheran Brotherhood convention of the Midwest Synod held in Trinity Church, Papillion. Three new Brotherhoods were received. New officers elected were: William Suhr, Hooper, president, and Verlin Wendt, Pilger, secretary.

FAMILY-CHURCH INSTITUTES were held in 12 cities by the Parish Education Committees of the Nebraska and Midwest Synods Oct. 12-25. Dr. Erwin S. Spees of the ULC Parish Education Board spoke at each institute. LORIN J. WOLFF

MINNESOTA

Fargo Installs Parish Worker

MINNEAPOLIS—Mary Jo Kimple was installed early this month as parish worker of St. Mark's Church, Fargo, North Dakota. She comes from Clarion, Pa., attended Marion Junior College for two years, received a certificate of graduation from the Lutheran Deaconess Training School in Baltimore as a lay parish worker and completed her five-year education plan by spending a year at Thiel College.

Time was when St. Andrew's Church, Mahtomedi, had more mortgages than it wanted. Three, to be exact. All were reduced to ashes on Oct. 22. Dr. J. H. Dressler was special speaker.

A BASEMENT ADDITION costing $32,000 and including auditorium, stage, seven classrooms, facilities, and new heating plant has been opened at St. John's Church, Mound. Future plans are for the superstructure, which will then be the main church, leaving the present one as auxiliary chapel.

TWENTY-FIVE YEARS as a Lutheran congregation was the occasion of a special service at Great Falls Nov. 5. Pastor George C. Koehler preached.

THIRTEEN CHILDREN and infants were baptized Oct. 22 by Pastor D. N. Jensen at First Church, Butte, Mont. PAUL L. WETZLER

NEW YORK

Kagawa Speaks at Jamaica Meeting

LONG ISLAND—A united Protestant mass meeting in Jamaica on Nov. 2 featured Toyohiko Kagawa as speaker. Churches throughout Queens were well represented at the meeting sponsored by the Queens Federation of Churches.

MEMBERS OF CHRIST CHURCH, Wantagh, dedicated a new parsonage Nov. 5.

OFFICERS of the Long Island Conference had a busy day Oct. 22. While President King was officiating at the laying of the

Pastor William C. Karns, Jr., lays cornerstone for new $50,000 educational unit for Holy Trinity Church, Willow Grove, Pa., on Reformation Sunday. Looking on are Building Committee Chairman Harold C. Snyder (left) and Church Council Vice President Frank K. Wurst. Principal speaker was former Mission Supt. Calvin P. Swank

A $17,500 parsonage for Pastor John P. Shannon was recently dedicated by First English Church, Billings, Montana. Dr. Paul H. Roth, president emeritus of Northwest Seminary and father of Mrs. Shannon, conducted the service

cornerstone at Christ Church, Flushing. Vice President McLaughlin conducted a similar service in Trinity Church, Maspeth, laying the cornerstone for a new parish house.

The Rev. Theodore W. Jentsch was installed as pastor of Incarnation Church, Jamaica, Oct. 22, by the Rev. C. Leighton King, president of conference. Liturgist was Pastor Jentsch's father, the Rev. Werner Jentsch, of Brooklyn. Participants were the Rev. John W. Schwalm, of Audenried, Pa., and the Rev. Frank L. Gollnick, of Kingston.

OVER 350 WERE present for the installation of the Rev. Herbert N. Gibney as pastor of Epiphany Church, Hempstead, Oct. 15. Participating were the Rev. Paul E. Schmidt of Brooklyn, the Rev. B. von Schenk of the Bronx, and the Rev. Leonard R. Klemann of Forest Hills.

STATE SENATOR SEYMOUR HALPERN was speaker at the meeting of the Lutheran Men of Queens Oct. 16.

RICHARD H. WEISKOTTEN

OHIO

Laymen Sponsor Reformation Rally

TOLEDO—The Lutheran Men of Toledo sponsored the Reformation service in St. Paul's Church. The Rev. Raymond D. Wood, of Savannah, Ga., spoke on "Our Freedom."

A FAMILY-CHURCH INSTITUTE was held at Augsburg Church. Mrs. Mabel B. Fenner was leader. Twelve congregations with 115 persons attended.

St. Paul's Church, Temperance, Mich., is now holding two morning services to take care of the increased attendance. The congregation has rented a near-by hall for the growing Sunday school. The membership increased 25 per cent in a year.

OVER 400 WOMEN attended the 30th convention of the Western Conference WMS at St. Mark's Church, Van Wert. Officers elected included President (Mrs.) John Slater of Toledo. FRANKLIN E. STROBEL

PACIFIC SYNOD

ULCA Delegates Voice Appreciation

SEATTLE—Following Des Moines debate (see THE LUTHERAN, Oct. 25) and decision to hold the 1952 convention of the ULCA in Seattle delegates from the host synod (Pacific) met, voted the following resolution:

"It was our earnest hope that all factors involved in such a venture as coming across the country to Seattle would be brought to attention of the delegates—that arguments for and against would be presented fairly—that the decision should not be made on the basis of secondary factors, but only on an objective evaluation of the total picture. All this was done.

"We recognize the honest questions and legitimate objections which were presented.

New officers of the Central Conference (Northwest Synod) WMS are: left to right, Mrs. Theodore Rees, president, from North St. Paul; Mrs. William Swanson, treasurer, from Lindstrom, Minn.; Mrs. Carl Fagerlin, vice president, from Mound, Minn.; and Mrs. William Kircher, recording secretary, from St. Paul

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Pastor

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7:30 P. M. Evening Service
at Broad and Boulevard
7:30 P. M. Thursday at Broad
and Boulevard

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Luther A. Thomas, Pastor

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Rev. William Long Dowler, Pastor

CHURCH SCHOOL ..... 9:45 A. M.

THE SERVICE ..... 11:00 A. M.

A Hearty Welcome Awaits You

APPRECIATION

"We'd like to express our thanks to the many delegates and visitors who, after their return home from the Des Moines convention, took time to write us letters of appreciation for the hospitality they enjoyed and the service they were given. These letters have been a source of genuine satisfaction to all of us."

(Signed) Dr. Frederick D. Boldt,
President Iowa Synod

We, too, had been deeply conscious of the same, and sought to weigh objectively their relationship to the advantages of holding a convention in Seattle. The convention, obviously, gave earnest consideration, also, then came to a convincing decision, honestly arrived at.

"The Pacific Synod is immediately going into action to prepare for the 1952 convention of the ULCA. In collaboration with the officers of the church, it is our definite objective to provide facilities for efficient and satisfying functioning of all sessions and comfort and welfare of delegates.

"But—beyond this—it is our firm intent that the 1952 convention in Seattle will accomplish, in highest degree, the purposes clearly in the minds of those who voted for it—the strengthening of the Church on the whole Pacific Coast, the encouragement to our vast mission program, and the spiritual exhilaration which will accrue to the whole Church as it views its own expansion in the far west.

"Accept, then, our gratitude for your fine spirit and response at Des Moines, and assurance of our whole-hearted and intensive efforts in the next two years to accomplish our common objectives."

PENNSYLVANIA

Oct. 29 Rallies Attract Thousands

LANCASTER—Thousands of Lutherans took part in four Reformation rallies in the Lancaster-Lebanon area! In McCaskey High

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School Auditorium, Lancaster, nearly 2,000 heard ULCA Secretary F. Eppling Reinartz. Participating were Dr. H. H. Bagger and Pastor Harlan Fague.

DR. FLOYD EICHNER, Philadelphia, addressed the rally in the Main Theater, Ephrata.

A large audience heard Dr. Viggo Swenson, Harrisburg, in the Lebanon High School Auditorium. Music was rendered by a choir of 200 voices, accompanied by a large orchestra. ELWOOD W. REITZ

Parade Precedes Reformation Rally

NORRISTOWN—A candlelight procession, moving six blocks through Pottstown's business district, preceded the joint Reformation service of seven area Lutheran churches in Emmanuel Church. The procession included vested choirs and clergy, torchbearers, flagbearers, crucifer, a brass choir, and a contingent of men from the local parishes.

Seven hundred worshipers heard Chaplain (Lt. Col.) Arthur C. Piepkorn, president of the board of chaplains at Ft. Meade, Md., speak on "The Meaning of the Reformation."

THE REV. H. H. KRAUSS celebrated the 25th anniversary of his pastorate at St. Paul's Church, Red Hill, on Nov. 5. Guest speakers were Dr. Russell D. Snyder and the Rev. Henry M. Kistler.

ST. JOHN'S CHURCH, Ridge Valley, ob-

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served the 50th anniversary of the church building on Nov. 5.

Judge James F. Henninger, member of the ULCA Pension Board, spoke at the 60th anniversary celebration of Grace Sunday school, Royersford, on Oct. 29. Commending the teachers for their long service records, he said, "The Sunday school has a big job, but I believe it can do it. I have learned in my experience in juvenile court that the delinquent child with a Christian influence has many, many more chances of returning to a useful life than the one brought up under bad environment."

MRS. CLAUDE B. WAGONER of Spring City was re-elected president of the Norristown Conference Women's Missionary Society at its annual convention in St. Michael's Church, Sellersville, on Oct. 26.

THEODORE L. FISCHER

Three West Virginians who take CROP seriously, Pastor Wade H. Koons, First Church, Parkersburg, Governor Okey L. Patteson, and J. B. McLaughlin, state Agriculture Commissioner and CROP chairman. Under their guidance West Virginia contributed 10,000 bushels of wheat to the National Friendship Food Train.

PENNSYLVANIA

Scranton Area Observes Luther Day

WILKES-BARRE—Luther's birthday did not go unobserved in Scranton and vicinity. Lutheran churches held their eleventh annual Luther Day dinner at St. John's Church, Nov. 10. Speaker was the Rev. Waldemar L. Gallenkamp of Frackville. Choral miniatures showing the development of Lutheran music were presented by the choir of St. Mark's Church, Scranton. The dinner was held under the auspices of the Lutheran Co-operative of Scranton and Vicinity, composed of the pastor and two lay representatives of each co-operating church.

Purpose of the co-operative is "to initiate and perpetuate inter-church movements among the member congregations, thereby seeking to build Lutheran consciousness in the member congregations and to enhance the position of Lutheranism in the territory."

OVER 1,000 PERSONS attended the Reformation service held in Christ Church, Hazelton, Oct. 29, under the auspices of the Mt. Top Lutheran Pastoral Association. The address was by Dr. G. Morris Smith, president of Susquehanna University. Special music was by the university choir.

REFORMATION SERVICES were also conducted in Scranton and Wilkes-Barre with Dr. Harry F. Baughman of Gettysburg Seminary speaking in the Irem Temple, Wilkes-Barre, and Dr. Earl S. Erb, secretary of the Ministerium of Pennsylvania, addressing the service in St. John's Church, Scranton.

ST. PAUL'S CHURCH, Scranton, was the scene of a red letter All Saints' Day Vespers, the completion of the first year since Pastor John Kaercher of St. Mark's has supplied the north Scranton parish.

At Vespers, which followed a fellowship supper, St. Mark's choir sang special music. Several gifts were blessed: a sanctuary lamp, a glass cruet for altar wine, fair linen, cassock, and surplice.

THE WYOMING VALLEY Leadership Training School closed recently after six weekly sessions. The Rev. Francis R. Edwards was dean. Eighty-five pupils were enrolled. Ses-

sions were held in St. John's Church, Wilkes-Barre.

Lay evangelists of St. John's Church, Scranton, came back from interviews with prospects recently to report "it works!" Result of three nights of calling on prospects: 30 new members.

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The dirt flew at the ground-breaking ceremonies for the new $55,000 Parish House of First St. Paul's Church, Hastings, Nebraska. Sunday School Superintendent Carl Grothen and Pastor Paul M. de Freese began the spading, and then each Sunday school member took a turn, too.

THE MT. TOP Leadership Training School is now in progress with classes meeting in Christ Church, Hazelton. The Rev. Luther K. Mohr is dean.

MAESTRO GIUSEPPE MOSCHETTI of St. John's Church, Allentown, gave an organ recital in St. John's Church, Scranton, Oct. 23, under the auspices of the Northeastern Pennsylvania Chapter of the American Guild of Organists. WILLIAM O. MOYER

PENNSYLVANIA

Give $50,000; Pledge $20,000

YORK—Early this month, Gettysburg College played host to more than 200 members of the Women's General League of the college. Dr. Henry W. A. Hanson, president, received from League President (Mrs. Gould) Wickey a check for $50,000 to be used for the college's Music Department.

Since the three-year goal of $50,000 was exceeded by approximately $4,000, the women voted to purchase a record player, albums, and records for the department.

Not content with topping the goal, the League has pledged to raise $20,000 during 1951. This amount will be added to a sum already on hand to purchase an organ for a badly needed college chapel.

During the convention cherished dreams came true as the cornerstone was laid for a Fine Arts Building. A dream born this fall is for a League membership of 5,000.

As its new president, the League elected Mrs. Frederick J. Eckert of Baltimore.

This League, organized in 1911, raised funds 28 years ago to construct a Student Christian Association Building on the campus. Later, its members completely refurnished rooms in two dormitories for women, Huber and Stevens Halls. Since, many campus projects have carried the name-tag, "Woman's League."

DEFINITE ACTION on the proposed founding of a Lutheran Home for Convalescents and Aged in York County was deferred at a special meeting of the York District of the West Penn Conference.

DR. DWIGHT F. PUTMAN installed the Rev. David A. Menges as pastor of Mt. Carmel parish, Hanover. PAUL LEVI FOULK

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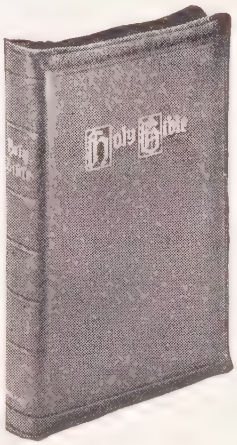

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2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob

15 And Ĕl-ĭ-ŭd begat Ĕl-ē-ā-zär; and Ĕl-ē-ā-zär begat Măt-thăn; and Măt-thăn begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are four-

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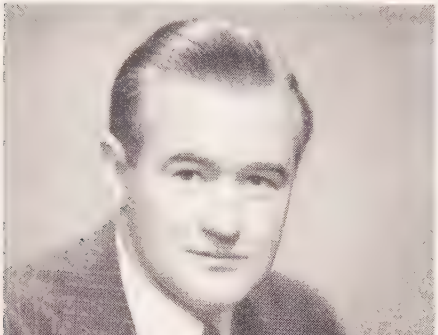

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DECEASED

Dr. John J. Kline

Dr. John J. Kline, oldest pastor of the Ministerium of Pennsylvania in point of service, died Nov. 3. He was 94.

Born in Rehrersville, Pa., Sept. 17, 1856, he was educated in Palatinate College and Philadelphia Seminary, was ordained following graduation from the latter in 1886. During his ministry, he pursued graduate study at the Universities of Pennsylvania and Wooster (Ohio) and received his Ph.D. in 1899.

He served the Falckner Swamp (Pa.) congregation from 1886 until his retirement in 1945, a pastorate of 59 years. During that time he also served congregations in Pottstown (Grace), Bechtelsville (Trinity), and Niantic (Christ), Pa.

The funeral service was conducted Nov. 7 in New Hanover Church by Ministerium President Emil E. Fischer assisted by Pastors Edgar Cooper and Henry Kistler.

CHANGES OF PASTORATE

CANADA SYNOD

DATARS, A. J. From St. Luke's Church, Kingsdale, Ont. To First Church, Humberstone, Ont. 57 Union, Port Colborne, Ont.

FISCHER, E. J. From Walkerton-Mildmay parish, Ont. To Unionville-Sherwood parish, Ont. Address: Unionville.

CALIFORNIA SYNOD

FELLNER, M. JOHN. From First Church, Glendale, Calif., assistant pastor. To St. Mark's Church, San Fernando, Calif. 206 Fifth St.

ILLINOIS SYNOD

LARSEN, JENS. From St. Thomas, Virgin Islands. To Sedgewickville parish, Sedgewickville, Mo.

RODENBECK, LOUIS F. From Jonesboro parish, Ill. To Meredosia parish, Meredosia, Ill.

INDIANA SYNOD

NOREN, OSCAR B. From Second Church, Richmond, Ind. To Otterbein parish, Ind. RR 9, Lafayette.

SPANGLER, JOHN R. From St. Mark's Church, Whitestown, Ind. To Salem Church, New Augusta, Ind.

MINISTERIUM OF PENNSYLVANIA

BALLEK, STEPHEN A. From St. John's (Windish) Church, Bethlehem, Pa., assistant pastor. To Altonah-Tatamy parish, Pa. RFD 1, Bethlehem.

KISTLER, WILLIAM U. From Pennsburg parish, Pa. Retirement.

PRETZ, JOHN C., JR. From St. John's Church, Phillipsburg, N. J. To Christ Church, Freemansburg, Pa. 310 Main St.

RITTER, JOHN N. From St. Paul's Church, Reading, Pa. To Womelsdorf parish, Womelsdorf, Pa. 310 W. High St.

NEW JERSEY SYNOD

HAGENAU, HERBERT W. From Atonement Church, Asbury Park, N. J. To St. Paul's Church, Elizabeth, N. J. 167 Summit Rd.

SHELDON, EDWARD A. From St. Matthew-Emanuel Church, Brooklyn, N. Y. To Zion Church, Rahway, N. J. 1410 Esterbrook Ave.

NEW YORK SYNOD

HARJUNPAA, TOIVO K. I. To St. John's Church, New Bedford, Mass. 296 Kempton St.

IRELAND, ROBERT M. From Incarnation Church, Brooklyn, N. Y., assistant pastor. To Faith Church, Schenectady, N. Y. 1218 Regent St.

KOPP, WALTER R. From St. Mark's Church, Hackensack, N. J. To Epiphany Church, New York City. 3400 Wayne Ave., Apt. 14-D.

RICHTER, KARL. From Concordia Church, Manchester, Conn. Retirement. 663 Ottillia St., Grand Rapids, Mich.

ROHRBAUGH, JOHN E. From Covenant Church, Brooklyn, N. Y., assistant pastor. To St. Paul's Church, Nanuet, N. Y. 24 Old Middletown Rd.

ROCKY MOUNTAIN SYNOD

HULL, HARRY B. From Ligonier parish, Pa. To Epiphany Church, Denver, Colo. 831 S. Williams St.

VIRGINIA SYNOD

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IN CONCLUSION . . . . . .

EVERYBODY KNOWS the story of the minister who had to admit at the annual meeting of his congregation that things hadn't been going very well in the church that year. To cheer his people up a bit he concluded by saying, "At least we are gratified that things are much worse in the Baptist church across the street."

Competition has been conspicuous in that segment of the kingdom of God in which we live. My first year in the ministry I was in a town that had only two churches. A man moved to town who had been a Lutheran. Recently he had lived in a town where there was only a Methodist church. So he joined that.

As soon as he arrived in the community where our church was, he came to see me about enrolling in our congregation. But later that day he came back and said the Methodist pastor had already secured his letter of transfer, and informed him that he was now a member of the Methodist church in our town. It took us a while to straighten that out.

THERE WON'T be an end of competition just because the new National Council of the Churches comes into existence this week. This rivalry exists as much between congregations within each denomination as it does across denominational lines. It reflects normal human failure to understand the true character of the Christian faith.

But the coming into existence of the National Council does indicate that the churches are becoming keenly conscious that they can't live to themselves. Methodists, Lutherans, Episcopalians, Presbyterians, and most of the others are becoming more and more aware that we can't thrive in separate compartments. There are good reasons for existing as distinct denominations, but no good reasons for not working together faithfully.

It's hard to say how many rank-and-file church people will be thrilled this week to know that this new Council now exists. It probably seems so remote from the lives of most of us that we won't care.

Those in positions of leadership in the denominations are aware of the great value this big co-operative agency will have. It will make church work at the top level much more efficient. Most of us don't see much of what goes on at the top level.

But we should all be conscious that things are changing in American Protestantism. The excessive individualism which created 256 denominations over here is fading out.

We are becoming more alike in our ways of worship. We are beginning to think alike on essential Christian teaching much more than we did 25 years ago. That isn't because we Lutherans have drifted away from our church's doctrines but because some other churches have rediscovered New Testament truth which they had almost forgotten for a while. And some Lutherans have now abandoned their isolationism enough to be willing to meet with other Protestants for keen study of things that are important to all of us.

The formation of the National Council of the Churches does mean something for all of us. It is a recognition that all of our churches, each in its own way, are engaged in the same task—seeking to bring people within range of the life-saving power of the Christian gospel.

—ELSON RUFF

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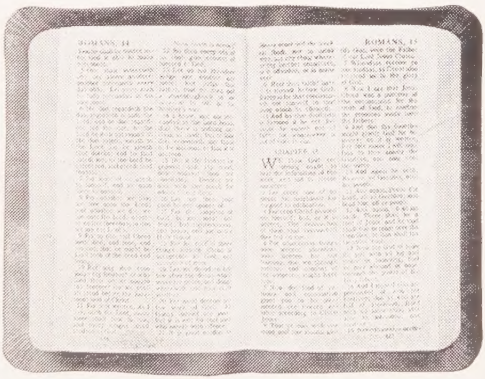

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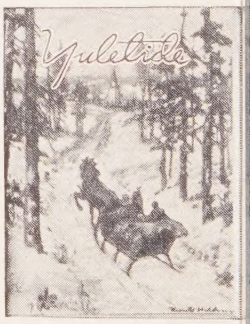

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